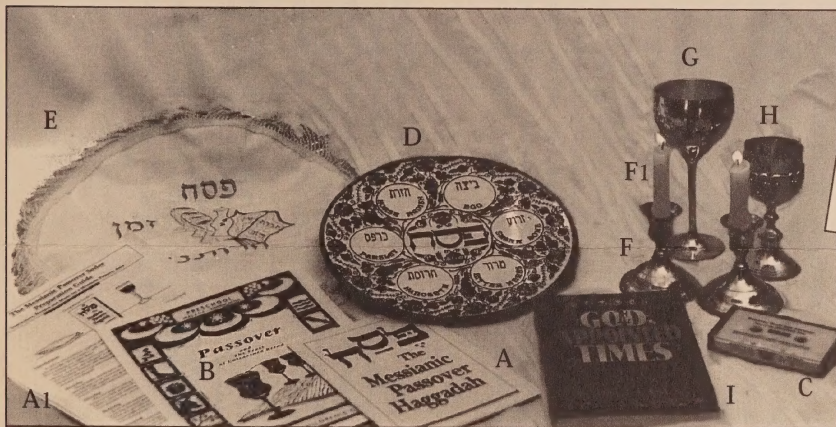


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function of the Church service, the Mass, (or in Protestant Churches, the Communion), derives its 'elements' in the last resort, from the wine and unleavened bread used at the home service of the Passover; and Bickel (in "The Lord's Supper and the Passover Ritual") has shown that the original ritual of the Mass is derived from that of the Seder service."

B. PASSOVER AND PREJUDICE.

By a strange irony of fate the Passover season, the Spring-time of nature and of freedom, became the signal for the most furious attacks upon the Jews by their Christian neighbors. Unacquainted with Jewish customs and beliefs, many of them maintained an antagonistic and distrustful attitude toward the Jews. Any malicious superstition about Jewish rites found open ears among the ignorant rabble. Hence the care taken in preparing the matzos, and the use of red wine in the Seder service became fruitful sources of wild speculation. These things rendered the coming of the Passover a time of dread and anguish for the Jewish people.

C. BLOOD ACCUSATION.

The distinguished Frenchman, Anatole Leroy Beaulieu, writes feelingly about "that senseless charge which, for centuries, has cost the lives of so many Israelites in every country, although at no time has it been possible to fasten the slightest guilt upon a single Jew.

"In Russia, Poland, Roumania, Bohemia and Hungary. the common people believe that the Jews need Christian blood for the preparation of their unleavened bread, the Passover matzos. In the villages, even in the cities in Eastern Europe, where beneath a thin veneer of

modern culture, so often are found the ideas and beliefs of the Middle Ages, the peasant and the laborer have no doubt that the Jews require the blood taken from Christian veins in order to celebrate their Passover. He does not know, this Magyar peasant or Russian moujik, that, according to the testimony of Tertullian and of Minucius Felix, the same absurd and odious charge was brought against the early Christians by the pagans, who, in their malicious thirst for damaging information, no doubt mistook for a real sacrifice the mystical immolation of the Lamb of the Eucharist. No sooner has a Christian child disappeared, no sooner have the police discovered the corpse of a young boy or girl in the river or in the town-moat, than the public voice accuses the knife of the 'schaechter', the Jewish butcher, even though the body may not bear a single mark of violence. This is so well known that murderers have been seen dragging the bodies of their victims through the alleys of the Jewish quarters, confident, thereby, to divert the suspicion and fury of the crowd."

Israel among the Nations, pp. 36-7.
See also Prof. H. L. Strack's article on
Blood Accusation in the Jewish Encyclopedia, vol. II, pp. 260 ff.

D. CHRISTIAN PROTESTS.

Though we live in the bright sunlight of liberty, many of our brethren still dwell in lands of darkness and are still made victims of malice and hatred. The blood libel has been frequently employed against them by their enemies as a means of inciting the ignorant mobs to riots and pogroms. During the notorious Beilis trial, in 1912, the leading British authors, editors, scientists, statesmen and heads of all the Christian denominations issued the following statement:

the group could not leave the Seder table unless all had tasted of the *afikoman*. In connection with this, and in order to arouse and maintain the interest of the children and to provide some entertainment for them, a practice developed of hiding and searching for the *afikoman*. Some time during the meal the leader hides the *afikoman* wrapped in a napkin, trying to elude the watchful observance of the children, whose endeavor it is to search out its hiding place. Prizes might be awarded to all who participated, with a special gift to the one who actually found it.

Customs of Passover. Through the altered "life-style" of Passover week, we retain our consciousness of its meaning; we bear witness to its message for our fellow Jews and our non-Jewish associates.

Food during the Passover week. Minimal observance would consist of not eating bread either at home or elsewhere. More religious observance would consist of not eating any *ḥametz*. For lunch, it may be convenient to bring food to work or school.

Synagogue attendance. The Bible prescribes that no work is done on the first and seventh days of Passover. A lovely Seder, family worship the following morning, and a festival day together add immeasurably to Passover observance.

The Yizkor. Memorial prayers are recited in the synagogue on the last morning of Passover. An affirmation of the triumph of the spirit over death is a hallmark of our major holidays. By all means, take your children to the *Yizkor* service, which enlarges our love as well as our vision.

The conclusion of Passover. If the last day of Passover happens to fall on the Sabbath, the day is ended with the ceremony of *Havdalah* (*Shabbat Manual*, pp. 34 ff.).

Ḥag Sameah. As is the custom in greeting one another during Passover, so we now say *חג שמח*, *Ḥag Sameah*, or, as in older parlance, a Good Yom Tov!

W. Gunther Plaut

קדש

KADESH, SANCTIFICATION OF THE DAY

Leader

Now in the presence of loved ones and friends,
before us the emblems of festive rejoicing,
we gather for our sacred celebration.
With the household of Israel, our elders and young ones,
linking and bonding the past with the future,
we heed once again the divine call
to service.
Living our story that is told for all peoples,
whose shining conclusion is yet to unfold,
we gather to observe the Passover,
as it is written:

וּשְׁמַרְתֶּם אֶת־הַמִּצּוֹת כִּי בַעֲצָם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־עַבְדֵיכֶם מֵאֶרֶץ
מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

Group

dus 12:17

You shall keep the Feast of Unleavened Bread, for on this very day I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times.

Leader

We assemble in fulfillment of the *mitzvah*:

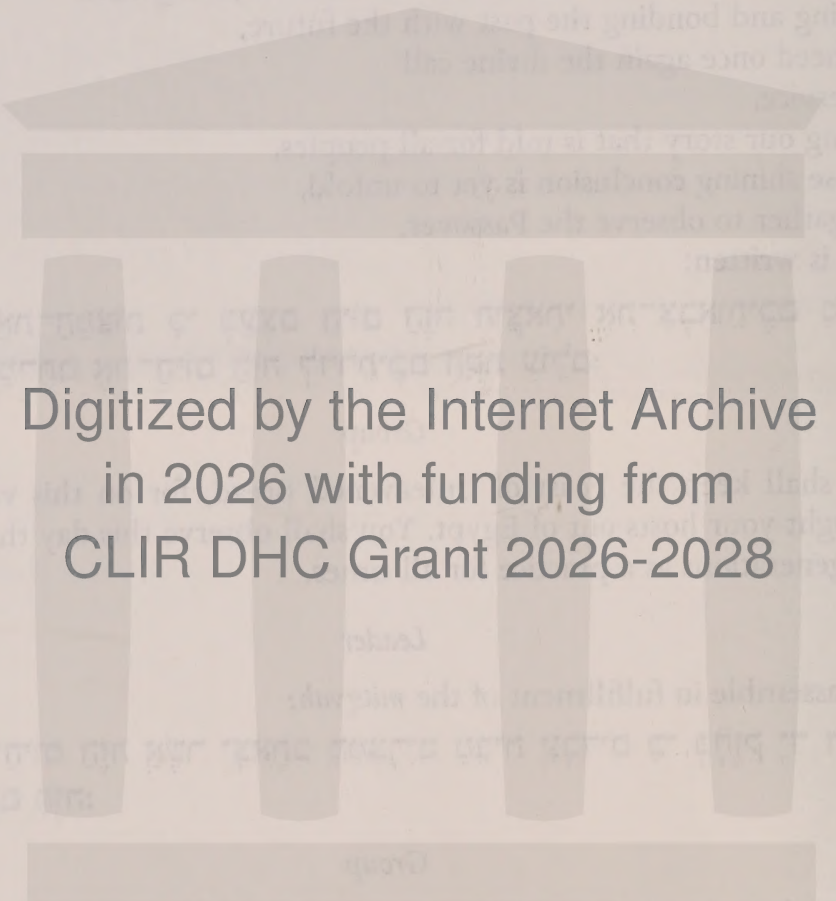
זְכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים כִּי בְחֹזֶק יָד הוֹצֵיא
יְהוָה אֶתְכֶם מִזֶּה:

Group

dus 13:3

Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand.

♫ 1. Music and lyrics for the songs begin on page 97.



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הַדְּלָקַת הַנֵּרוֹת

Lighting the Festival Candles

(One of these meditations may be used.)

Happy are those of steadfast faith
Who still can bless the light of candles
Shining in the darkness. . . .
Rejoice, O Earth, in those who keep the way,
For there is still song for them within you.

May the festival lights we now kindle
Inspire us to use our powers
To heal and not to harm,
To help and not to hinder,
To bless and not to curse,
To serve You, O God of freedom.

* * *

(The candles are lighted as the blessing is recited or chanted.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

♫ 2,3

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav
v'tzivanu l'hadlik neir shel (shabbat v'shel) yom tov.

In praising God we say that all life is sacred.
In kindling festive lights,
we preserve life's sanctity.
With every holy light we kindle,
the world is brightened to a higher harmony.
We praise Thee, God, majestic sovereign of all life,
Who hallows our lives with commandments
and bids us kindle festive holy light.

בּוֹס קִדּוּשׁ

Kos Kiddush, The First Cup—the Cup of Sanctification

Leader

Our story tells that in diverse ways, with different words, God gave
promises of freedom to our people. With cups of wine we recall each
one of them, as now, the first:

Group

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם:

I am יהוה and I will free you from the burdens of the Egyptians.

Exodus 6:6

וַיְהִי בַחֲצֵי הַלַּיְלָה

And It Came to Pass at Midnight

אֶז רֹב נִסִּים הַפְּלֵאָתָ בַּלַּיְלָה, בְּרֹאשׁ אֲשֶׁמּוּרוֹת זֶה הַלַּיְלָה, גַּר צֶדֶק נִצְחָתוֹ
כְּנֻחֶלֶק לוֹ לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה:

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רָם הוֹדַע כִּי לֵךְ הַיּוֹם אַף לֵךְ הַלַּיְלָה,
שׁוֹמְרִים הַפְּקִיד לְעִירָךְ כָּל הַיּוֹם וְכָל הַלַּיְלָה, תֹּאמִיר כְּאוֹר יוֹם חֲשֹׁכֶת לַיְלָה,
וַיְהִי בַחֲצֵי הַלַּיְלָה:

§ 30

(All read the indented lines in unison.)

Unto God let praise be brought
For the wonders He has wrought
At the solemn hour of midnight.
All the earth was sunk in night
When God said, "Let there be light!"
Thus the day was formed from midnight.
To the Patriarch, God revealed
A true faith, so long concealed
By the darkness of the midnight.
But this truth was long obscured
By the slavery endured
In the black Egyptian midnight.
Then the people God had freed
Pledged themselves His law to heed,
And this came to pass at midnight.
O You, Guardian of the Right,
Lead us onward to the light
From the darkness of the midnight.
When no longer shall the foe
From oppressed wring cries of woe
In the darkness of the midnight.
A day will come, a day draws nigh
That is neither day nor night.
Make known the truth, God, from on high—
To You belong both day and night.
A DAY WILL COME, A DAY DRAWS NIGH
THAT IS NEITHER DAY NOR NIGHT.
MAKE KNOWN THE TRUTH, GOD, FROM ON HIGH—
TO YOU BELONG BOTH DAY AND NIGHT.

Translation from Hebrew of Jannai, by Henry Berkowitz

(The Seder text continues on page 91.)

Laugh at all my dreams, my dearest,
 Laugh and I repeat anew
 That I still believe in man
 As I still believe in you;
 That I still believe in man
 As I still believe in you.

By the passion of our spirit
 Shall our ancient bonds be shed.
 Let the soul be given freedom,
 Let the body have its bread!
 Let the soul be given freedom,
 Let the body have its bread!

For my soul is not yet sold
 To the golden calf of scorn;
 For I still believe in man,
 And the spirit in him born.
 For I still believe in man,
 And the spirit in him born.

Life and love and strength and action
 In our heart and blood shall beat,
 And our hopes shall be both heaven
 And the earth beneath our feet.
 And our hopes shall be both heaven
 And the earth beneath our feet.

Translation from Hebrew of Saul Chernichovsky, by Maurice Samuel

* * *

נִרְצָה

NIRTZAH, CONCLUSION

כּוֹס הַרְצָאָה

Kos Hartza-ah, the Fourth Cup—the Cup of Acceptance

Leader

As our Seder draws to an end, we take up our cups of wine. The Redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the

service of God, to a great purpose for which the people of Israel lives:
The preservation and affirmation of hope.

שָׁנָאֵמַר וְלִקְחָתִי אֶתְכֶם לִי לְעָם:

Group

Exodus 6:7

As it is written: "And I will take you to be my people."

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We praise Thee, our God, Sovereign of all Existence, Who has created
the fruit of the vine.

(All drink the fourth cup of wine.)

Leader

32

THE SEDER SERVICE NOW CONCLUDES:
ITS RITES OBSERVED IN FULL,
ITS PURPOSES REVEALED.

חֲסֵל סְדוֹר פֶּסַח כְּהִלְכָתוֹ,
כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ,
בֶּן נֹזֶכֶה לַעֲשׂוֹתוֹ.
וְיָ שׁוֹכֵן מְעוֹנָה,
קוֹמֵם קֹהֶל עֲדַת מִי מָנָה.
בְּקָרוֹב נִהַל נְטַעֵי כִנָּה,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

Group

THIS PRIVILEGE WE SHARE WILL EVER BE RENEWED.
UNTIL GOD'S PLAN IS KNOWN IN FULL,
GOD'S HIGHEST BLESSING SEALED:

Leader

PEACE!

Group

PEACE FOR US! FOR EVERYONE!

Leader

FOR ALL PEOPLE, THIS, OUR HOPE:

Group

NEXT YEAR IN JERUSALEM!
NEXT YEAR, MAY ALL BE FREE!

(Next year in Jerusalem is ever the hope of our people. Still we affirm that all
people will rejoice together in the Zion of love and peace.)

33

L'SHANAH HABA-AH BIRUSHALA-YIM!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

אֲדִיר הוּא

God of Might

34

God of Might, God of Right,
We would bow before Thee,
Sing Thy praise in these days,
Celebrate Thy glory,
As we hear, year by year,
Freedom's wondrous story.

אֲדִיר הוּא. אֲדִיר הוּא. יִבְנֶה בֵּיתוֹ
בְּקָרוֹב. בְּמַהֲרָה. בְּמַהֲרָה. בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקָרוֹב:

Now as erst, when Thou first
Mad'st the proclamation,
Warning loud ev'ry proud,
Ev'ry tyrant nation,
We Thy fame still proclaim,
Bend in adoration.

בְּחֹר הוּא. גָּדוֹל הוּא. דָּגוּל הוּא.
יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
בְּנֵה בֵּיתְךָ בְּקָרוֹב:

Be with all who in thrall
To their task are driven;
In Thy power speed the hour
When their chains are riven;
Earth around will resound
Joyful hymns to heaven.

נְאוֹר הוּא. סָגִיב הוּא. עֲזוּז הוּא.
יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
בְּנֵה בֵּיתְךָ בְּקָרוֹב:

פֹּדֶה הוּא. צַדִּיק הוּא. קְדוֹשׁ הוּא.
יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
בְּנֵה בֵּיתְךָ בְּקָרוֹב:

(An alternative English text will be found on page 122.)

Ka - deish — u - r' - hatz — ka - r' - pas — ya - hatz.
1. Praise God for fruit of vine, and you may drink one cup of wine.

Ma - gid — ra - ha - tzah mo - tzi — ma - tzah.
2. In salt you dip some green. 3. Break the ma - tzah in be - tween.

Ma - ror — ko - reiḥ shul - ḥan — o - reiḥ.
3. Of three ma - tzot on the tray, take one piece to hide a - way.

Tza - fun — ba - reḥ ha - lel — nir - tzah.
4. Read how God set Is - ra - el free, res - cued us from sla - ve - ry.

5. Matzah you bless and eat.

6. With bitter herbs, ḥaroset sweet.

7. At last the meal takes place.

8. But before you say the grace,
find the afikoman.

9. Bring the supper to its end.

10. Then recite the psalms of praise,
final thanks to God we raise.

BLESSING OVER THE LIGHTS

A. W. Binder

Ba - ruḥ a - tah a - do - nai e - lo - hei - nume - leḥ ha - o -

lam a - sher ki - d' - sha - nu — b' - mitz - vo - tav v' - tzi -

va - nu l' - had - lik neir l' - had - lik neir shel yom — tov.
[on Sabbath:] shel Sha - bat v' - shel yom — tov.

vengeance on their persecutors. It was Ashkenazic Jewry, also, that adopted the many songs that we sing at our Seder. Some songs, like "Dayenu," had been optional elements in previous Haggadahs, but were now incorporated as integral parts of the service. Other songs were newly appended to the service and remain with us today. The familiar "Had Gadya," for example, based on a secular folk song, was introduced as a parable of Israel's history. "Adir Hu" also was a popular song at first. In fact, it was probably composed in the vernacular and sung on all holidays before it was translated into Hebrew and reserved for the Haggadah. And even after newly written prayers ceased being introduced into the Haggadah text, Jews everywhere saw themselves as if they personally had been delivered from Egypt. Conversely, as if impervious to the artificial limitations imposed by the logic of time, they brought the Exodus of history up to date by writing marginal commentaries which extracted veiled allusions to the present from the Haggadah's description of the past.

The Haggadah offered here can be seen as a continuation of its predecessors. It contains the Haggadah's essence and attempts to relate the past to both the conditions of the present and our hopes for the future. The Talmud's alternative interpretations of the degradation (pp. 34-37) still introduce the story of Passover, but their philosophical distinction is made manifest. The midrashic answer, which spoke so well to first-century Jews, has been replaced with a modern equivalent, which, like its forerunner, combines the Biblical narrative with relevant commentary. The *Hallel* (p. 71) and the grace after meals (p. 61) remain, but the prayer for revenge instituted during Crusader times has been replaced with an alternate ritual which evokes fundamental moments of Jewish history and existence (pp. 68-71). The fifth cup, so long absent, has been restored as a symbol of our faith in the future (p. 77). Throughout, old songs have been retained, and new material has been added in the form of optional readings on the Haggadah text. Even the use of English has good traditional justification. Some of the most illustrious rabbis in our history—Rashi included—translated their Haggadahs, either in part or entirely, into the vernacular, so insistent were they that its message be understood by all present. The *Shulḥan Aruḥ*, in fact, prescribes the recitation of the Four Questions in the vernacular, and notes without objection the custom of reciting the whole Haggadah in a language all may comprehend.

The Haggadah mirrors the Jews who composed it. It is not so much recited as experienced. It is hoped that this Haggadah may prove to be an authentic extension of its predecessors, providing an image of our past, a portrait of our present, and a testimony to our faith in the future.

Lawrence A. Hoffman

PREPARING FOR THE SEDER

The Seder is our festive introduction to a full week of sacred observance celebrating a number of events and ideas: the birth of the Jewish people, its struggle for freedom, God's role in the history of the people of Israel, and its role in God's purposes. The Seder is a unique opportunity for religious sharing with family, friends, and guests; for enhancing the meaning of Judaism and rejoicing in its beauty; and for a personal experience of the mysterious unfolding of our people's story, the wonder of our redemption, past, present, and future.

The household. The home is the center of the Jewish way of life. The household must be prepared for this week of fuller Jewish observance. Whether or not the Seder itself takes place in your home, the household should reflect the special nature of the Passover week.

During *Pesah*, food and its preparation are important. The following recommendations are presented in the hope that our families will choose to intensify their observance and thus their awareness of Passover's meaning.

In the manner of "spring cleaning," thoroughly prepare your home for Passover. This, along with the different foods, dishes, and utensils that should be set aside and used only during Passover, will recall the special sanctity of the time, and impress themselves especially upon the imagination of our children, heightening the fascination of the festival.

Removing hametz. *Hametz* is that food which has been or could become subject to a leavening process, or food that has come in contact with leavened foods. *Matzah* is a bread baked without leavening. Prime examples of *hametz* are ordinary bread and crackers and cakes; breakfast cereals and pies made from leavened flour; and whisky. The common means of Passover baking are *matzah* meal (made from ground *matzah*) and potato flour. It is suggested that the family make a common decision as to what practice they will adhere to in their home. The *hametz* can be stored in an out-of-the way place during the week.

The searching for leaven (B'dikat Hametz). If the *hametz* has been removed, then one cannot eat bread the day before the Seder meal. The natural temptation is to replace the bread with *matzah*. However, to heighten the anticipation and the meaning of eating *matzah* at the Seder itself, no *matzah* is eaten at least a full day before the Seder (some say two weeks prior). Breakfast and lunch on the day of the Seder then would include neither bread nor breadstuffs nor *matzah*, but Passover foods other than *matzah* can be eaten.

The ceremony of *B'dikat Hametz*, the searching for leaven, signifies that the

home has been made into a Passover sanctuary. By the morning of the Seder, the house must be ready for the Passover week and *ḥametz* removed from use. Thus, for the rite of "searching for the *ḥametz*" (a dramatic and even compelling experience, particularly for children) takes place on the night before the first Seder night. At various places in the home, a parent hides pieces of bread wrapped in paper. In the dark, the children, with flashlights or other illumination, search them out. They are gathered in a bag or paper container and are disposed of. Some follow the literal practice of burning *ḥametz* in the fireplace or outside. The disposal of the *ḥametz* is accompanied with this brief prayer:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּיעוּר חָמֵץ.
As we prepare for Passover, and observe the rite of the removal of ḥametz, leaven, we praise You, O God, who hallows our lives with commandments.

Preparing for the Seder. The Seder is vastly more than a family dinner observed in a casual or haphazard manner, but is rather a religious drama of the highest significance. Preparation is needed not only by those who prepare the dinner and conduct the Seder service, but also by others who attend.

Arrange to leave your place of work a little earlier than usual, so that you may properly prepare yourself for the arrival of the holy day. Whoever conducts the Seder sees to it that those who attend are provided with Haggadahs. It is not intended that this Haggadah be used in its entirety at any one Seder. Choose from the Haggadah ahead of time interpretive passages (not part of the basic text) which are suitable for the group and decide which passages to omit. One interpretation may be used one year and another the next. Go over the prayers and readings that you expect to read or sing yourself, and mark those parts that you will assign to others. If possible, let others know of their parts in advance. The children too are given parts in advance, so that they may have ample time to prepare. In planning for the singing, you may wish to use recordings prepared for this Haggadah by the Central Conference of American Rabbis. Others in the attending group may be able to help you with the musical preparations. Encourage informal participation, questioning, and spirited discussion.

Plan the overall content and timing of the Seder. It consists of three parts: the service before dinner, dinner, readings and songs afterward. To achieve the fullest religious content, as well as pure enjoyment, scale the duration to the makeup of the group. Each family is different; each leader of a Seder lends his own personality to the observance. The aim is a celebration, serious yet relaxed, and filled with gaiety and drama. By the manner in which you conduct the Seder, invite into your home the presence of the Divine. The joy of a Jew celebrating, in the midst of freedom, the birth of his people, and the greatness of God—what greater ingredients can there be! Make full use of them.

The table setting. Set the table in a most festive manner. Candles should be provided for the Seder. In front of the leader place a special Seder plate. On this plate arrange the following:

Three separate pieces of matzah. Three whole pieces of *matzah* should be placed in either a special cloth *matzah* cover with three sections or in a napkin folded over twice. These three *matzot* represent the two traditional loaves set out in the ancient Temple during the festival day and the extra *matzah* symbolic of Passover.

A roasted shankbone, burned or scorched, representing the ancient Passover sacrifice.

Parsley or any green herbs, the growth of springtime, the green of hope and renewal.

The top part of the horseradish root (maror), symbolic of the bitterness that our forefathers experienced in Egypt, and in a contemporary sense, the lot of all who are enslaved.

Haroset, representing the mortar which our ancestors used in doing Pharaoh's labor. One recipe for *haroset* follows:

Combine apples (at least a half apple per person), peeled and chopped fine or grated, with chopped walnuts or pecans, to which chopped or mashed raisins, dates, prunes, or apricots may be added. Add cinnamon and wine to taste.

It is a lovely tradition for members of the family to join prior to the Seder in preparing the various items for the Seder plate.

A roasted egg, representing the *hagigah* or festival offering, a symbol of life itself, a triumph of life over death.

The cup for Elijah. A special and fine cup filled with wine is placed prominently on the table. In parable, the Prophet Elijah (herald of redemption) at some time during the Seder visits every Jewish home and tastes the cup set aside for him. It is a dramatic moment when a child, or children, open the door for Elijah, and a sense of mystery is always associated with this moment of the Seder.

Symbolic foods for the participants. Either in a setting for each person or in serving plates around the table, there should be a wine glass, *haroset*, prepared horseradish, salt water (many put half a hardboiled egg in the dish of salt water) for dipping the parsley or green herbs, and *matzah*.

The empty chair. It is customary to leave an extra chair at the table denoting those of our people who live in lands where they cannot celebrate the Passover as free men. They are remembered in the Jewish household on this night.

The dinner. Many cookbooks are available that provide a multitude of culinary suggestions for the preparation of the Seder. One ritual item, Passover wine, is constant.

Hiding the afikoman. The *afikoman* is the half *matzah* that is set aside during the breaking of the *matzah* early in the Seder (see p. 26). An old tradition held that



SEDER EVE

1. קדש

Lighting the Festival Lights

To symbolize the joy which the festival brings into the Jewish home, the mistress kindles the lights and recites the following blessing:

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצונו להדליק נר של-שבת (ושל-)
יום טוב.



BORUCH ATTO ADONOI ELOHENU ME-
LECH HO'OLOM ASHER KIDD'SHONU B'-
MITZVOSOV V'TZIVONU L'HADLIK NER
SHEL (*on Sabbath add: SHABBOS V'SHEL*)
YOM TOV.

ברוך אתה יי אלהינו מלך

העולם. שהחיינו וקיימנו והגיענו לזמן הזה:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
SHEHEHEYONU V'KIY'MONU V'HIGIONU LAZMAN
HAZZEH.

Praised art Thou, O Lord our God, King of the uni-
verse, who hast sanctified us by Thy commandments,
and hast commanded us to kindle the (*on Sabbath*
add: Sabbath and) festival lights.

Praised art Thou, O Lord our God, King of the uni-
verse, who hast kept us alive and sustained us and
brought us to this season.

May our home be consecrated, O God, by the light
of Thy countenance, shining upon us in blessing, and
bringing us peace!

Company:

Amen.



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THE CUP OF ELIJAH. The fifth promise of God (*V'hevesi*) to bring Israel into Canaan, which follows the four promises of redemption, gave rise to the question of the need of a fifth cup of wine in the Seder. Popular belief left the decision of all mooted questions of law and ritual to the prophet Elijah, the central hero of Jewish legend. The popular mind believed this great champion of righteousness and of pure worship of God to be immortal, and viewed him as the coming forerunner of the Messiah, whose task it will be—among other things—to announce the good tidings of peace and salvation, to effect a union of hearts between parents and their children, to comfort the sorrowing, to raise the dead, and to establish the divine kingdom of righteousness on earth.

The fifth cup, the need of which was left to his decision, came to be known as the Cup of Elijah; and gave rise to the custom of opening the door during the Seder service, that the long expected messenger of the final redemption of mankind from all oppression might enter the home as a most welcome guest. Our fathers were thus helped, in times of darkness and persecution, to keep in mind the Messianic era of freedom, justice, and good-will. Stripped of its legendary form, it is still the hope for the realization of which Israel ever yearns and strives.

MATZO. The unleavened bread or the bread of affliction reminds us of the hardships that our fathers endured in Egypt, and of the haste with which they departed thence. Having no time to bake their bread, they had to rely for food upon sun-baked dough which they carried with them.

WATERCRESS or PARSLEY. Either of these greens is suggestive of the customary oriental relish

and is used as a token of gratitude to God for the products of the earth. The purpose of dipping it in salt water or vinegar is to make it palatable.

MOROR. The bitter herb—a piece of horseradish—represents the embittered life of the Israelites in Egypt.

HAROSSES. This mixture of apples, blanched almonds, and raisins, finely chopped and flavored with cinnamon and wine, was probably originally a condiment. Owing to its appearance, it came to be regarded as representing the clay with which the Israelites made bricks, or the mortar used in the great structures erected by the bondmen of Egypt.

THE ROASTED SHANK-BONE is an emblem of the Paschal lamb.

THE EGG (roasted) is the symbol of the free-will burnt-offering brought on every day of the feast, during the existence of the Temple in Jerusalem.

APHIKOMON. *Aphikom* is derived from the Greek, meaning AFTER-MEAL or DESSERT. The origin of this custom must be traced to the Paschal lamb which was eaten on Passover night. It was customary to reserve a small portion of the lamb to be eaten at the close of the meal. When sacrifices had ceased, a piece of the matzo was eaten instead. The *Aphikom*, hidden early in the Seder, is left to the end of the meal, in order that the children may be kept alert during the entire service. In connection with this, a sort of game of paying forfeits originated. The head of the family good-naturedly takes no note of the spiriting away of the *aphikom* by the children, who do not surrender it until the master of the house is forced to redeem it by some gift, in order that the meal may be concluded.

The Holiday Is Coming! For a week or more before Passover you can feel that the holiday is coming. Mother talks about arrangements for the seder. She usually invites guests who cannot have a seder in their own home. Perhaps it will be a big family gathering, with Grandfather or Grandmother, and Aunts, Uncles, and Cousins. It is housecleaning time, too. Everything must be bright and shining for the holiday.

In Orthodox and Conservative homes, there is a great to-do about changing dishes for Pesach. Special sets of china, glassware, and silver are brought out to be used just for the week of Passover. The ordinary dishes are put away. All leaven such as barley, wheat, oats, rye, and other cereals must be out of the way, too. These foods are called *chomets*, that is leaven. What shall be done with them? They are usually given away on Erev Pesach to a non-Jewish friend—sometimes to a maid in the household. When there is a great deal of leaven, it may be sold.

One more ceremony is gone through, in order to be sure that all bread is taken out of the house. It happens on the evening before Passover. Small bits of bread are hidden in different corners of the house. Then Father takes the Haggadah or Prayerbook in one hand and a small brush made of feathers in the other, and starts searching for the bread. One of the children carries a

candle to help in the search. You can imagine that years ago it was probably necessary to go looking in nooks and crannies to make sure all the leaven was out of the house. First Father says a prayer,

כְּרוֹךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל בַּעוֹר הַזֶּה.

"Praised art Thou, O Lord our God, King of the Universe, who hast commanded us to remove leaven." It does not take long to find the bread. Sometimes Mother hides one piece in an unlikely place and there is much merriment until it is found. Then Father gathers all the bread together, wraps it up with the brush, and says, "All leaven on my premises which I have not seen or taken away shall not count. It shall be as the dust of the earth." The next morning, this package, together with any bread left from breakfast is burned. If you look in your Haggadah, you will find the directions for this search for leaven, or *b'dikas chomets*.

Seder Night. At last comes seder night. The table is set, the wine cups are filled at each place, the holiday candles gleam. An extra cup of wine stands in the center of the table. It is for Elijah the Prophet. He is supposed to be an invisible guest at the seder at some time during the evening. Family and visitors take their seats. They open their Haggadahs and await the opening prayer.

moment, Father takes the middle matso, breaks it in two and wraps one half in a napkin. He puts this away somewhere; not too far away, for he will need it later on. Not too far away, for he wants to keep his eye on it. You keep your eye on it too, and if you or the other children get a chance you must get that matso. For that is the *afikomon*, the dessert, and later when Father needs it, he will give anything, well, almost anything, to get it back. So watch your chance, and get that afikomon.

After this, Father rises and says a prayer in Aramaic. Aramaic is a language very much like Hebrew. Long ago it was spoken by the Jewish people instead of Hebrew. "All those who are hungry, come in and eat," says the prayer. "All who are in need, come in and celebrate the seder with us."

Soon comes an important moment for the children. This is when the youngest child asks the Four Questions, beginning *Ma Nishtano?* or "Why is this night different from every other night?" Can you ask these four questions in Hebrew? That would be a good thing to learn to surprise your parents at the seder.

The answer to the four questions is the story of Passover. *Avodim Hoyinu*, "We were slaves unto Pharaoh," answers Father, and goes on with the story.

We will not go over the whole Haggadah. No doubt you will read it in your class. Notice how much of it

is arranged to be of special interest to children. That means you. For the Haggadah says, "In every age, each person must imagine that he himself was a slave in Egypt and was taken out of the house of bondage." *You* should live over the story of the Exodus from Egypt. Put *yourself* in the place of those Jews, who with the help of the Cloud by day and the Pillar of Fire by night, crossed the Red Sea to a new life.

The first part of the seder comes to a close. Dinner is served. The matso tastes very good the first night. So do the other Passover dishes; the matso balls in the soup and the pudding made with matso meal.

After dinner, Grace is said, and the third cup of wine is drunk. Now comes another important moment. One of the children opens the door. He stands there, peering outside for a moment, while Father reads from the Haggadah. Did Elijah, the Prophet, enter at that moment for his yearly visit?

There are many, many legends and stories about Elijah and his visits. In these stories he assists the poor and helps those who wish to acquire knowledge. He even brings young people together for marriage.

Elijah's most important mission, according to Jewish legend, is to be the forerunner of the Messiah. When Elijah will appear on earth, so that all men can see him, we will know that the Age of the Messiah has come,

bringing lasting peace and happiness to all mankind.

On Passover, we are told, Elijah visits Jewish homes, but he cannot be seen. Nonetheless his invisible presence



blesses the home and all who sit about the table at the seder.

The seder continues. You sing songs. You drink the fourth cup of wine and say the correct blessing. Did you notice how often the number four occurs in the seder? Think of the four questions, the four sons, the four cups of wine. The number four has a special Passover meaning. There were four different ways in which God promised to take the Hebrews out of Egypt. They

are, "And I will bring you out. And I will deliver you. And I will redeem you. And I will take you."

Then more songs. "Addir Hu," God of Might; and "Echod Mi Yodea," Who Knows One? Finally "Chad Gadyo," One Kid, One Kid. The seder is over. Some Haggadahs do not end with "Chad Gadyo." The song is followed by a book of the Bible, the Song of Songs, which is one of the five scrolls, like the Scroll of Esther. Some Jews will chant this beautiful book at the close of the seder.

After the seder we should really go to bed, for it is very late. But the children will not be satisfied unless they play at least one game of nuts. That is part of the Passover fun. Here is a good game you can try. Clear a space in the room. Take a card table with legs closed and place it in a slanting position against a chair or wall. Each player in turn rolls a nut down the table onto the floor. If your nut rolls down and hits another nut lying on the floor, you will get all the nuts on the floor. Then you all start over again. Remember one thing—you may not aim to hit. Only place the nut at the top of the table and let it roll. I hope you will have a lot of fun with this game.

The Omer. In homes where the second seder is observed, there are only a few changes on the second night. One of the songs is different. One important addi-

tion is made—we begin to count the omer. You recall that on the second day of Passover the pilgrims brought an omer of barley to the Temple. From that day on, the count was begun. "Today is the day of the omer." The count is made every day, for forty-nine days, that is, for seven weeks. The fiftieth day is the holiday of Shovuos.

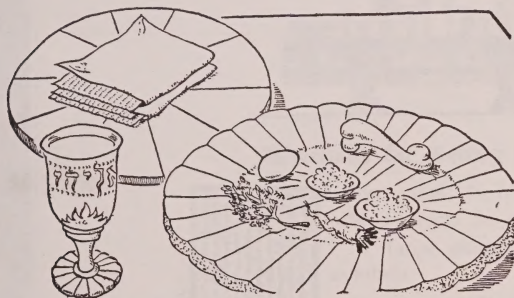
The Chasidim, who are a group of Jews you will read about some day in your history book, have a table which they use in counting the omer. Every week is given a name. Every day is given a name.

Look on the next page to see what the table would look like if it were written down. For example, the first day of the first week of the omer is called, Kindness in Kindness. The third day, Beauty in Kindness. The seventh day of the seventh week is Kingship in Kingship. What would be the name of the fifth day in the fifth week? What would be the name of the thirty-third day? Do you like this way of keeping track of the days of the omer as they go by?

During the time of the counting of the omer, large Jewish festivities are usually not held. Most people postpone weddings until after the omer. There are a few occasions during this season when weddings and other celebrations may take place. They are on the thirty-third day of the omer, called Lag Bo-omer (we will learn

DAYS	NAME	FIRST WEEK	SECOND WEEK	THIRD WEEK	FOURTH WEEK	FIFTH WEEK	SIXTH WEEK	SEVENTH WEEK
First	Kindness	1 <i>Chesed</i> Kindness	8 <i>G'vuro</i> Strength	15 <i>Tiferes</i> Beauty	22 <i>Netsach</i> Triumph	29 <i>Hod</i> Glory	36 <i>Y'sod</i> Foundation	43 <i>Malchus</i> Kingship
Second	Strength	2	9	16	23	30	37	44
Third	Beauty	3	10	17	24	31	38	45
Fourth	Triumph	4	11	18	25	32	39	46
Fifth	Glory	5	12	19	26	33	40	47
Sixth	Foundation	6	13	20	27	34	41	48
Seventh	Kingship	7	14	21	28	35	42	49

In the center of the table is the seder plate, with all the Passover symbols. It is arranged like this.



Everything on the plate has a meaning. First of all, there is the roasted lamb bone. It stands for the paschal lamb—the lamb which Moses told the Hebrews to sacrifice on the evening before they left Egypt. Do you realize what a heroic deed that was? The lamb was sacred to the Egyptians and when the Hebrews took that special animal to sacrifice, they showed their faith in God and in Moses. Next is the *charoses*, made of apples, nuts, wine, sugar, and cinnamon. Everyone asks for a second helping of charoses. It should be brown in color, to remind us of the bricks which the Hebrew slaves had to make so long ago. The parsley is part of the nature festival; a bit of the new spring growth, but we dip it in the salt water to make us think of the tears which the

Jewish mothers shed when their sons were taken from them. So the horseradish with its harsh, bitter taste, reminds us of the bitterness of slavery, while the roasted egg recalls the special holiday sacrifice which was made on all holidays.

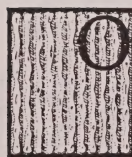
There is a second plate on the table. This has three matsos on it. Each matso has been selected to make sure it is perfect, with no chips off the side or corners. These matsos represent the three divisions of Jews—the Kohanim, who were the priests; the Levites, who assisted the priests and were also the singers and musicians at the Temple festivities; and the Israelites, the rest of the people of Israel. Each of these matsos will be used during the seder. Sometimes the matsos and the Passover symbols are placed on one large tray. It is called a *k'oro*, or *ka-aro*. Often a family has a k'oro that is very old and has been theirs for generations. It may be of silver and have Passover engravings worked into the silver. On Passover it is taken out and polished for its yearly duties when it is admired by all.

The seder begins. Father raises his first cup of wine and says Kiddush, as at the beginning of every holiday. He also says—do you remember? Of course, Shehecheyonu.

Now the seder continues according to the Haggadah. You are waiting and watching. There is a reason. In a



Directions for Setting the Table



N the table, in front of the person who conducts the service, place

A large platter containing Seder symbols:

a. Three matzos each of which is covered separately in the folds of a napkin or special cover. Two of them represent the "Lehem Mishneh — double portion" of the Sabbath and the holy days, and the third the "Lehem 'Oni — bread of affliction". These are also taken to represent the three religious divisions of Israel: the "Cohen" (priest), "Levi" (associate priest) and "Yisroel" (lay-Israelite).

b. The roasted shank-bone (of a lamb).

c. A roasted egg.

Also a piece of horseradish, a bit of *haroses*, and a spray of parsley.

Besides these, there are placed on the table for the company:

1. A plate of bitter herbs (horseradish), cut into small pieces.

2. A dish of *haroses*.

3. Parsley or watercress.

4. A dish of salt water.

5. A cup of wine is placed at each plate, and a large brimming goblet in the center of the table for the prophet Elijah.

The meal served during the Seder follows the form of a banquet of olden times. Hence the reference, in the Hebrew texts of the Four Questions, to the custom of reclining on the left side—a position assumed by free men. Preserving this custom, many households still provide a large cushioned armchair for the person conducting the Seder.

The table is usually spread with the best of the family's china and silverware, and adorned with flowers, in keeping with the festive spirit.

Rites and Symbols of the Seder

THE SEDER service is marked with special concern for the children. A striking contrast is offered between the ceremonies of this service of the Passover Eve and the conduct of the usual meal, so that the child is sure to ask for an explanation, and thus to give the coveted opportunity to tell the story of Israel's deliverance, and to impress the lesson of faith in God, the Defender of right and the Deliverer of the oppressed. These symbols aim to put us in sympathy with our forefathers of the generation of the Exodus; to feel the trials of their embittered life of bondage and the joy of their subsequent triumph of freedom.

WINE. As in all Jewish ceremonials of rejoicing, such as the welcoming of the Sabbath and the festivals, the solemnizing of marriages, and the naming of a child, so at the Seder, wine is used as a token of festivity. Mead, apple-cider, any fruit juice, or especially unfermented raisin wine, is commonly used at the Seder service.

THE FOUR CUPS. Each participant in the service is expected to drink four cups of wine. Even the poorest of the poor who subsist on charity were enjoined to provide themselves with wine for the four cups. This number is determined by the four divine promises of redemption made to Israel in Exodus VI: 6-7: *V'hotzsi, V'hitzalti, V'goalti* and *V'lokahti*, that is, bringing out of bondage, deliverance from servitude, redemption from all dependence in Egypt, and selection as "the people of the Lord". The first cup serves for Kiddush as on other holy days and on Sabbath; the second is taken at the conclusion of the first part of the Seder; the third follows the grace after the meal, and the last comes at the end of the second part of the Seder.



SEDER DISH

Order of the Service

- | | |
|---|------------|
| 1. Recite the Kiddush (Sanctification of the festival). | קידוש |
| 2. Partake of parsley dipped in salt water. | כרפס |
| 3. Break the middle Matzo, and hide one part to be eaten at the end of the meal as the Aphikomon. | אפיזון |
| 4. Tell the story of Israel's deliverance from Egyptian bondage. | מגיד |
| 5. Recite the blessing before the meal, including the special blessing over Matzo. | מוציא, מצה |
| 6. Combine Matzo, Moror and Harosets and eat them together. | כורך, מרור |
| 7. Partake of the festival meal. | שלחן עורך |
| 8. Conclude the meal by eating the Aphikomon. | אפוזון |
| 9. Say grace after the meal. | ברך |
| 10. Recite the remainder of the Hallel' | הלל |
| 11. End with a prayer for the acceptance of the service. | נרצה |

The Seder Service

A. Before the Meal



קידוש

On Sabbath eve begin here.

The master of the house lifts up the wine-cup and says:



ET US praise God and thank Him for all the blessings of the week that is gone; for life, health and strength; for home, love and friendship; for the discipline of our trials and temptations; for the happiness of our success and prosperity. Thou hast ennobled us,

O God, by the blessings of work, and in love and grace sanctified us by the blessings of rest, through the commandment, "Six days shalt thou labor and do all thy work, but the seventh day is a Sabbath unto the Lord thy God".

On week days begin here.

With song and praise, and with the symbols of our feast, let us renew the memories of our past.

Praised art Thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted and sanctified us with Thy commandments. In love hast Thou given us, O Lord our God, solemn days of joy and festive seasons of gladness, even this day of the Feast of Unleavened Bread, a holy convocation unto us, a memorial of the departure from Egypt. Thou hast chosen us for Thy service and



קידוש

On Sabbath eve begin here.



וְהַשְׁמִי: וְיִכְלּוּ הַשְּׂמִים וְהָאָרֶץ וְכָל
צָבָא: וְיִכְלּוּ אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי
מִלֵּאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם
הַשְּׁבִיעִי מִכָּל־מִלְאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ
שָׁבַת מִכָּל־מִלְאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

On week days begin here.

בְּרֹדֶךָ אֲמָה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר
בָּנוּ מִכָּל־עַם. וְרוֹמַמְנוּ מִכָּל־לִשׁוֹן. וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וְהִתְקַדְּשָׁנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה. וּשְׁבֻחוֹת
לְמִנוּחָה. וּמוֹעֲדִים לְשִׂמְחָה. חַגִּים וּמִנִּים לְשִׁשּׁוֹן
אֶת־יוֹם הַשְּׁבֻתָּה הַזֶּה. וְאֶת־יוֹם חַג הַמִּצּוֹת הַזֶּה.
זְמַן חֲרוּתְנוּ מִקְרָא קָדֵשׁ. זְכָר לְיִצְיָאֵת מִצְרָיִם:
כִּי בָנוּ בְּחֵרֶת. וְאֶתְנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים. וְשִׁשְׁתָּ

*) The Kiddush may be chanted to the music given on the following pages.

hast made us sharers in the blessings of Thy holy festivals. Blessed art Thou, O Lord, who sanctifiest Israel and the festive seasons.

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN.

Praised art Thou, O Lord our God, Ruler of the world, who hast created the fruit of the vine.

Drink the first cup of wine.



וּמִזְעֵדֵי קֹדֶשְׁךָ. וּבְאַהֲבָה וּבְרָצוֹן. בְּשִׂמְחָה
וּבְשִׂשׂוֹן הַנִּחְלָתָנוּ: בְּרוּךְ אַתָּה יְיָ. מְקֹדֶשׁ וְהַשְׁבֵּת
חַיִּיִּשְׂרָאֵל וְהַזְמִינֵם:

All read in unison:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הַגֶּפֶן:

Drink the first cup of wine.





2. כרפס

Some parsley, lettuce or watercress is distributed to all present who dip it in salt water or in vinegar, and before partaking of it say in unison:

ברוך אתה יי אלהינו מלך העולם בורא פרי
האדמה:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HO'ADOMO.

Praised art Thou, O Lord our God, King of the universe, Creator of the fruit of the earth.

3. יחץ

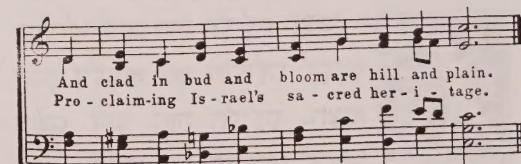
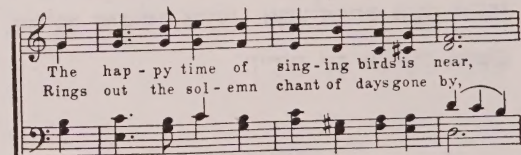
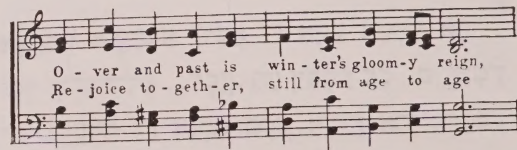
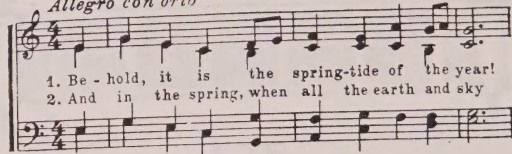
The leader breaks the middle Matzo, leaving one half on the Seder-dish, and hiding the other half as the Aphikommon to be eaten at the end of the meal.



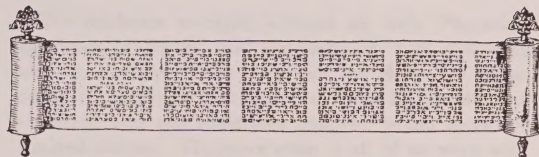
The Spring-tide of the Year

Traditional

Allegro con brio



3. For as from out the house of bondage went
The host of Israel, in their midst they bore
The heritage of law and freedom, blent
In holy unity for evermore.
4. And still from rising unto setting sun
Shall this our heritage and watchword be:
"The Lord our God, the Lord our God is One;
His law alone it is that makes us free!"



4. מְגִיד

The leader lifts up the Matzos and says:

Lo! This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want come and celebrate the Passover with us. May it be God's will to redeem us from all trouble and from all servitude. Next year at this season, may the whole house of Israel be free!

The leader replaces the dish upon the table.

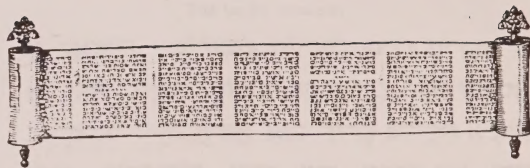
The Four Questions

The youngest person at the table asks:



WHY IS this night different from all other nights? On all other nights, we eat either leavened or unleavened bread. Why, on this night, do we eat only unleavened bread?

2. On all other nights, we eat all kinds of herbs. Why, on this night, do we eat especially bitter herbs?
3. On all other nights, we do not dip herbs in any condiment. Why, on this night, do we dip them in salt water and haroses?
4. On all other nights, we eat without special festivities. Why, on this night, do we hold this Seder service?



4. מְגִיד

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְרָהָמָא בְּאַרְעָא
דְּמִצְרַיִם. כָּל דְּכַפִּין יִימֵי וְיָכָל. כָּל דְּדָרִיד יִימֵי
וְיָפֶסֶח. וְהָא רַעְוָא קָדָם מְרָנָא דִּי בְשִׁמְיָא. דִּי
יִפְרָק יִחְנָא מִן כָּל עֲקָא. וְהָוָא כָּל בֵּית יִשְׂרָאֵל.
בְּשִׁתָּא דְאַתְנָא בְּנֵי חוּרִין:

The youngest person asks:

הָ נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת.
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ
וּמִצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה:
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר
יִדְּקוֹת. הַלַּיְלָה הַזֶּה מְרֹר: שֶׁבֶכֶל הַלַּיְלוֹת אֵין
אָנוּ מַטְבִּילִין אֶפְּסִילוּ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי
פֶּעַמִּים: שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין
וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:



The leader answers:

We celebrate to-night because we were Pharaoh's bondmen in Egypt, and the Lord our God delivered us with a mighty hand. Had not the Holy One, blessed be He, redeemed our fathers from Egypt, we, our children, and our children's children would have remained slaves. Therefore even if all of us were wise and well-versed in the Torah, it would still be our duty from year to year, to tell the story of the deliverance from Egypt. Indeed to dwell at length on it, is accounted praiseworthy.

The Four Sons



A fitting answer to the questions of each of the four types of the sons of Israel, does the Torah explain the meaning of this night's celebration.

The wise son eager to learn asks earnestly: "What mean the testimonies and the statutes and the ordinances, which the Lord our God hath commanded us?" To him thou shalt say: "This service is held in order to worship the Lord our God, that it may be well with us all the days of our life".

The wicked son inquires in a mocking spirit: "What mean YE by this service?" As he says YE and not WE, he excludes himself from the household of Israel. Therefore thou shouldst turn on him and say: "It is because of that which the Lord did for ME when I came forth out of Egypt". For ME and not for HIM, for had he been there, he would not have been found worthy of being redeemed.

The leader answers:

עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם ביד חזקה וברוע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים. הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים. כלנו נבונים. כלנו יקנים. כלנו יודעים את התורה. מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח:

נגיד ארבעה בנים דברה תורה. אחד חכם. ואחד רשע. ואחד תם. ואחד שאינו יודע לשאל:



חכם מה הוא אומר. מה העדת והחקים והמשפטים אשר צוה יי אלהינו אותנו: ואף אמה אמרילו. ליראה אתי אלהינו. לטוב לנו בליהימים:

רשע מה הוא אומר. מה העבודה הזאת לכם. לכם ולא לו. ולפי שהוציא את עצמו מן הכלל כפר בעקר. ואף אמה הקהה את שניו ואמור לו בעביר זה עשה יי לי בצאתי ממצרים. לי ולא לך. אלו היית שם. לא היית נגאל:

The simple son indifferently asks: "What is this?"
To him thou shalt say: "By strength of hand the
Lord brought us out of Egypt, out of the house of
bondage".

And for the son who is unable to inquire, thou shalt
explain the whole story of the Passover; as it is said:
"And thou shalt tell thy son in that day, saying 'It
is because of that which the Lord did for me when I
came forth out of Egypt'".



תָּם מָה הוּא אוֹמֵר. מִדְּזוֹת. וְאָמַרְתָּ אֵלָיו.
בְּחֹזֶק יָד הוֹצֵאתָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:
וְשִׂאִינוּ יוֹדֵעַ לִשְׁאוֹל. אֶת פֶּתַח לוֹ. שְׁנֹאֲמַר
וְהִנֵּדְתָּ לְבָנְךָ בַּיּוֹם הַהוּא לֵאמֹר. בַּעֲבוּר זֶה עָשָׂה
יְיָ לִי בְצֵאתִי מִמִּצְרַיִם:





The Story of the Oppression



IT IS well for all of us whether young or old to consider how God's help has been our unfailing stay and support through ages of trial and persecution. Ever since He called our father Abraham from the bondage of idolatry to His service of truth, He has been our

Guardian; for not in one country alone nor in one age have violent men risen up against us, but in every generation and in every land, tyrants have sought to destroy us; and the Holy One, blessed be He, has delivered us from their hands.

The Torah tells us that when Jacob our father was a homeless wanderer, he went down into Egypt, and sojourned there, few in number. All the souls of his household were threescore and ten. And Joseph was already in Egypt; he was the governor over the land. And Joseph placed his father and his brethren, and gave them a possession, as Pharaoh had commanded. And Israel dwelt in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.

And Joseph died, and all his brethren, and all that generation. Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal wisely



היא שַׁעֲמָדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא
אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵינוּ.
אֵלָא שְׁבָכֵל דּוֹר וָדוֹר עוֹמְדִים
עָלֵינוּ לְכַלּוֹתֵינוּ. וְהַקְדוֹשׁ בְּרוּךְ



הוא מַצִּילֵנוּ מִיָּדָם:

אֲרָמִי אֲבָד אָבִי וַיֵּרֶד מִצְרַיִם וַיִּגֶר שָׁם בְּמִתִּי
מָעַט. כָּל-הַנֶּפֶשׁ לְבֵית-יַעֲקֹב הִבָּאָה מִצְרַיִם
שְׁבָעִים. וַיּוֹסֶף הָיָה בְּמִצְרַיִם. הוּא הַשְׁלִיט עַל
הָאָרֶץ. וַיּוֹשֶׁב יוֹסֵף אֶת-אָבִיו וְאֶת-אֶחָיו וַיִּמַּן לָהֶם
אֶחָדָה כְּאֲשֶׁר צִוָּה פְּרָעֹה. וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ
גֹּשֶׁן. וַיְהִי-שָׁם לְגוֹי גָּדוֹל עֲצוּם וָרַב.

וַיָּקָם מֶלֶךְ-חָדָשׁ עַל-מִצְרַיִם אֲשֶׁר לֹא-יָדָע אֶת
יוֹסֵף. וַיֹּאמֶר אֶל-עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב
וְעֲצוּם מִמֶּנּוּ. הֲבֵיאָה נִתְחַכְמָה לּוֹ פְּרִיָּדָה וְהָיָה

with them, lest they multiply, and it come to pass, that when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land'. Therefore they set over them taskmasters to afflict them with burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more the Egyptians afflicted them, the more the Israelites multiplied and the more they spread abroad.

And the Egyptians dealt ill with us, and afflicted us, and laid upon us cruel bondage. And we cried unto the Lord, the God of our fathers, and the Lord heard our voice and saw our affliction and our toil and our oppression. And the Lord brought us forth out of Egypt, with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders. He sent before us Moses and Aaron and Miriam. And He brought forth His people with joy, His chosen ones with singing. And He guided them in the wilderness, as a shepherd his flock.

Therefore He commanded us to observe the Passover in its season, from year to year, that His law shall be in our mouths, and that we shall declare His might unto our children, His salvation to all generations.

All read in unison:

Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Fearful in praises, doing wonders?
The Lord shall reign for ever and ever.



בִּיִּתְקַרְאָה מִלַּחְמָה וְנוֹסַף גְּסִידוּא עַל־שִׁנְאֵינוּ
וְנִלְחַם־בָּנוּ וְעָלָה מִדְּהָרִץ. וַיִּשְׁמֹו עָלֵינוּ שְׂרֵי
מַסִּים לְמַעַן עַנּוּנוּ בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכְּנוֹת
לְפָרֹעַ אֶת־פִּתּוֹם וְאֶת־רַעַמְסֵס. וּבְאֲשֶׁר יַעֲנוּ אֹתוֹ
בִּן יִרְבֵּה וְכֵן יִפְרֹץ.

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה
קָשָׁה. וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְיָ אֶת־
קִלְנוּ וַיֵּרָא אֶת־עֲנָנוּ וְאֶת־עַמְלָנוּ וְאֶת־לִחְצָנוּ.
וַיִּצְיָאֵנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה
וּבִמָּרָא גָדֹל וּבְאֹתוֹת וּבִמִּפְתִּים. וַיִּשְׁלַח לִפְנֵינוּ אֶת־
מֹשֶׁה אֹהֶרֶן וּמִרְיָם. וַיִּצְא עִמּוֹ בְּשֹׁשׁוֹן בְּרֹנָה אֶת־
בְּחִירָיו. וַיִּנְהֲגֵם בַּמִּדְבָּר כְּרֹעֶה עֹדְרוֹ.

וַיִּצְוֵנוּ לַעֲשׂוֹת אֶת־הַפֶּסַח לְזָכְרוֹן בְּמוֹעֲדוֹ מִיָּמִים
יָמִידָה. לְמַעַן תִּהְיֶה תּוֹרָתוֹ בְּפִינוּ וּלְמַעַן נִגִּיד
גְּבוּרָתוֹ לְבָנֵינוּ. יִשְׁוּעָתוֹ לְדוֹר וָדוֹר.

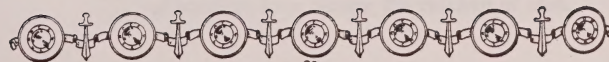
All read in unison:

מִי־כִמְכָּה בְּאֵלִים יְיָ מִי כִמְכָּה נֶאֱדָר בַּקֹּדֶשׁ
נוֹרָא תִהְיֶה עֲשׂוּה־פִלָּא. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.



All read in unison:

How much more then are we to be grateful unto the Lord for the manifold favors which He has bestowed upon us! He brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the Land of Israel, built for us the Temple, sent unto us prophets of truth, and made us a holy people to perfect the world under the kingdom of the Almighty, in truth and in righteousness.



All read in unison:

על אחת כמה וכמה טובה כפולה ומכפלת
למקום עלינו. שהוציאנו ממצרים. וקרע לנו את
הים. והעבירנו בתוכו בחרבה. וספק צרכנו
במדבר ארבעים שנה. והאכילנו את־המן. ונתן
לנו את־השבת. וקרבנו לפני הר סיני. ונתן לנו
את־התורה. והכניסנו לארץ ישראל. ובנה לנו
את־בית הבחירה. ושלח אלינו נביאי האמת.
ושמנו לעם קדוש לתקן עולם במלכות שדי באמת
ובצדקה.





The Passover Symbols

Should enemies again assail us, the remembrance of the exodus of our fathers from Egypt will never fail to inspire us with new courage, and the symbols of this festival will help to strengthen our faith in God, who redeems the oppressed.

Therefore, Rabban Gamaliel, a noted sage, declared: "Whoever does not well consider the meaning of these three symbols: Pesah, Matzo and Moror, has not truly celebrated this Festival".

PESAH

One of the company asks:

WHAT is the meaning of Pesah?

The leader lifts up the roasted shank-bone and answers:

Pesah means the PASCHAL LAMB, and is symbolized by this shank-bone. It was eaten by our fathers while the Temple was in existence, as a memorial of God's favors, as it is said: "It is the sacrifice of the Lord's PASSOVER, for that He PASSED OVER the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses". As God in the ancient "Watch-Night" passed over and spared the houses of Israel, so did He save us in all kinds of distress, and so may He always shield the afflicted, and for ever remove every trace of bondage from among the children of man.



רָבוּ וּמְלִיאָל הִיָּה אוֹמֵר. כָּל־שְׁלֹא אָמַר שְׁלֹשָׁה
דְּבָרִים אֵלּוּ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוּבָתוֹ. וְאֵלּוּ הֵן.
פֶּסַח. מַצָּה. וּמְרוֹר:

One of the company asks:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אֹכְלִין בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ
הִיָּה קִים עַל־שׁוֹם מָה.

The leader lifts up the roasted shank-bone and answers:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אֹכְלִין בְּזֶמַן שְׁבִית
הַמִּקְדָּשׁ הִיָּה קִים עַל־שׁוֹם שֶׁפֶּסַח הַקֹּדֶשׁ
בְּרוּךְ הוּא עַל כֵּתִי אֲבוֹתֵינוּ בְּמַצָּרִים. שֶׁנֶּאֱמַר.
וְאָמַרְתֶּם גִּבַּח פֶּסַח הוּא לִי אֲשֶׁר פֶּסַח עַל־כֵּתִי
בְּנֵי יִשְׂרָאֵל בְּמַצָּרִים. וְכֵשֶׁם שֶׁנֶּאֱלָ הַקֹּדֶשׁ בְּרוּךְ
הוּא אֶת־אֲבוֹתֵינוּ מִמַּצָּרִים בַּחֲפוּזוֹן. כֵּן יִגַּן עֲלֵינוּ
בְּכָל־יוֹם תָּמִיד. גִּנוּן וְהִצִּיל פְּסוּחַ וְהַמְלִיט:

MATZO

One of the company asks:

What is the meaning of Matzo?

The leader lifts up the Matzo and answers:

Matzo, called THE BREAD OF AFFLICTION, was the hasty provision that our fathers made for their journey, as it is said: "And they baked unleavened cakes of the dough which they brought out of Egypt. There was not sufficient time to leaven it, for they were driven out of Egypt and could not tarry, neither had they prepared for themselves any provisions." The bread which of necessity they baked unleavened, thus became a symbol of divine help.

MOROR

One of the company asks:

And what is the meaning of MOROR?

The leader lifts up the bitter herbs and answers:

Moror means BITTER HERB. We eat it in order to recall that the lives of our ancestors were embittered by the Egyptians, as we read: "And they made their lives bitter with hard labor in mortar and bricks and in all manner of field labor. Whatever task was imposed upon them, was executed with the utmost rigor." As we eat it in the midst of the festivities of this night, we rejoice in the heroic spirit which trials developed in our people. Instead of becoming embittered by them, they were sustained and strengthened.

One of the company asks:

מַצָּה זוֹ שְׂאֵנוּ אֹכְלִין עַל־שׁוּם מָה.

The leader lifts up the Matzo and answers:

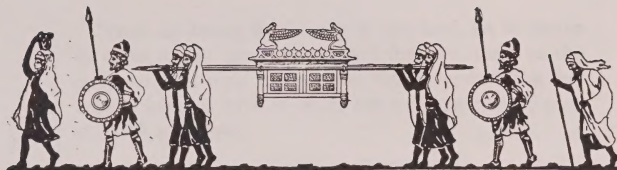
מַצָּה זוֹ שְׂאֵנוּ אֹכְלִין עַל שֵׁם שְׁלֹא הִסְפִּיק
בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ. עַד שֶׁנִּגְלָה עֲלֵיהֶם
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא וְגֵאֻלָּם.
שְׁנֵאמֶר. וַיֹּאפֶרֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם
עֲנַת מִצּוֹת כִּי לֹא חֵמֵץ בִּינְיָרְשׁוֹ מִמִּצְרַיִם וְלֹא
יָכְלוּ לְהַחְמִיץ וְגַם־צָדָה לֹא־עָשׂוּ לָהֶם:

One of the company asks:

מָרּוֹר זֶה שְׂאֵנוּ אֹכְלִין עַל־שׁוּם מָה.

The leader lifts up the Moror and answers:

מָרּוֹר זֶה שְׂאֵנוּ אֹכְלִין עַל־שׁוּם שְׁמֵרֵינוּ הַמִּצְרִיִּם
אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שְׁנֵאמֶר. וַיִּמְרְרוּ אֶת
חַיֵּיהֶם בְּעֶבְרָה קָשָׁה בְּחֶמֶר וּבִלְבָּנִים וּבְכָל עֲבָדָה
בְּשָׂדֶה אֶת כָּל־עֲבָדָתָם אֲשֶׁר־עָבְדוּ בָּהֶם בְּפָרֶךְ:



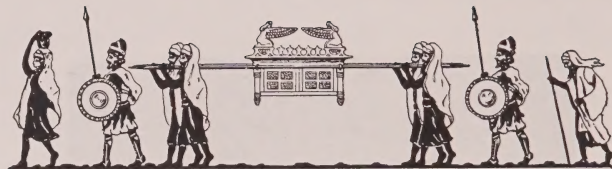
The Watch-night of the Eternal



IN EVERY generation, each Jew should regard himself as though he too were brought out of Egypt. Not our fathers alone, but us also, did the Holy One redeem; for not alone in Egypt but in many other lands, have we groaned under the burden of affliction

and suffered as victims of malice, ignorance and fanaticism. This very night which we, a happy generation, celebrate so calmly and safely and joyfully in our habitations was often turned into a night of anxiety and of suffering for our people in former times. Cruel mobs were ready to rush upon them and to destroy their homes and the fruit of their labors. But undauntedly they clung to their faith in the ultimate triumph of right and of freedom. Champions of God, they marched from one Egypt into another—driven in haste, their property a prey to the rapacious foe, with their bundles on their shoulders, and God in their hearts.

Because God, "the Guardian of Israel, who sleepeth not nor slumbereth" revealed Himself on that WATCH-NIGHT IN EGYPT and in all dark periods of our past, as the Redeemer of the enslaved, we keep this as a WATCH-NIGHT FOR ALL THE CHILDREN OF ISRAEL, dedicated to God our redeemer.



כְּלִידוֹר וְדוֹר חֵיב אָדָם לְרִאוֹת אֶת-
עֲצָמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם.
שְׁנֵימָר וְהַנֶּדֶף לְבָנָה בְּיוֹם הַהוּא
לֵאמֹר בְּעֶבְרָה זֶה עָשָׂה יְיָ לִי בְּצֵאתִי
מִמִּצְרַיִם: לֹא אֶת-אַבּוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְדוֹשׁ
בְּרוּךְ הוּא. אֲלֵא אִף אוֹתֵנוּ גָאֵל עֲמָהֶם. שְׁנֵימָר
וְאוֹתֵנוּ הוֹצִיא מִשֵּׁם לְמַעַן הָבִיא אוֹתֵנוּ לְתֵת לָנוּ
אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבּוֹתֵינוּ:



All read in unison:

לְפִיכָךְ אֲנַחְנוּ חֵיבִים לְהוֹדוֹת לַה' לֵשְׁבַח לְפָאֵר
וְלְרוֹמֵם לְמִי שְׁהוֹצִיא אֶת-אַבּוֹתֵינוּ וְאוֹתֵנוּ מֵעֲבָדוֹת
לְחֵרוֹת. מִיָּגוֹן לְשִׁמְחָה. וּמֵאֲבֵל לְיוֹם טוֹב.
וּמֵאֲפֵלָה לְאוֹר גָּדוֹל. וּמִשְׁעֶבֶד לְגִאָּלָה. וְנֵאמַר
לְפָנָיו הַלְלוּיָהּ:

While enjoying the liberty of this land, let us strive to make secure also our spiritual freedom, that, as the delivered, we may become the deliverer, carrying out Israel's historic task of being the messenger of religion unto all mankind.

All read in unison:

So it is our duty to thank, praise and glorify God, who brought us and our forefathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness unto light. Let us therefore proclaim His praise.



THE EXODUS



Blessings



PRAISED art Thou, O Lord our God, King of the universe, who hast redeemed us and our ancestors from Egypt, and hast enabled us to observe this night of the Passover, the Feast of Unleavened Bread. O Lord our God and God of our fathers, may we, with Thy help, live to celebrate other feasts and holy seasons. May we rejoice in Thy salvation and be gladdened by Thy righteousness. Grant deliverance to mankind through Israel, Thy people. May Thy will be done through Jacob, Thy chosen servant, so that Thy name shall be sanctified in the midst of all the earth, and that all peoples be moved to worship Thee with one accord. And we shall sing new songs of praise unto Thee, for our redemption and for the deliverance of our souls. Praised art Thou, O God, Redeemer of Israel.

The cups are filled for the second time.

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN.

Praised art Thou, O Lord our God, King of the universe, who hast created the fruit of the vine.

Drink the second cup of wine.



רוך אתה יי אלהינו מלך העולם.

אשר גאלנו ונאל את אבותינו
ממצרים. והגיענו הלילה הזה
לאכל-בו מצה ומרור. כן יי



אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים
אחרים הבאים לקראתנו לשלום. שמחים
בשועתך. וששים בצדקתך. ונוכה לראות
בהנלות ורעד על ישראל עמך. וחפצך יצלח
ביד יעקב עבדך בחיך. יתקדש שמך בתוך
כל הארץ. ויעבדוך עמים שכם אחד. ונודה לך
שיר חדש על גאלתנו ועל פדות נפשנו: ברוך אתה
יי. גאל ישראל:

The cups are filled for the second time.

All read in unison:

ברוך אתה יי אלהינו מלך העולם בורא פרי

הגפן:

Drink the second cup of wine.

5. מוֹצִיא, מַצָּה

The upper Matzo is broken and distributed. All then read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
HAMOTZI LEHEM MIN HO'ORETZ.

Praised art Thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
ASHER KIDD'SHONU B'MITZVOSOV V'TZIVONU AL ACHILAS
MATZO.

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us through Thy commandments, and ordained that we should eat unleavened bread.

Eat the Matzo.

6. כּוֹרֵךְ, מְרוֹר

Each person receives some bitter herbs and haroses, which he places between two pieces of matzo. The leader then reads:

This was the practice of Hillel, at the time the Temple was still in existence. He combined the unleavened bread and the bitter herbs and ate them together, to carry out the injunction concerning the Passover sacrifice: "With unleavened bread and with bitter herbs, they shall eat it."

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
ASHER KIDD'SHONU B'MITZVOSOV V'TZIVONU AL ACHILAS
MOROR.

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments, and ordained that we should eat bitter herbs.

Eat the Moror.



5. מוֹצִיא, מַצָּה

The upper Matzo is broken and distributed. All then read in unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא
לֶחֶם מִן־הָאָרֶץ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל־אֲכִילַת מַצָּה:

Eat the Matzo.

6. כּוֹרֵךְ, מְרוֹר

Each person receives some bitter herbs and haroses which he places between two pieces of matzo. The leader then reads:

כּו עֲשֵׂה הִלַּל בִּזְמַן שְׁבִית הַמִּקְדָּשׁ הָיָה קִיָּם.
הָיָה כּוֹרֵךְ מַצָּה וּמְרוֹר וְאוֹכֵל בִּיחָד. לְקִיָּם מֶה
שֶׁנֶּאֱמַר עַל־מִצְוֹת וּמְרוֹרִים יֵאָכְלוּ:

All read in unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל־אֲכִילַת מְרוֹר:

Eat the Moror.





7. שְׁלַחן עוֹרֵךְ.

SUPPER IS SERVED.

8. צפון

Partake of the Aphikommon.

At the conclusion of the meal, the children are given an opportunity to find the Aphikomon. The reader redeems it and distributes pieces of it to all present.

After partaking of the Aphikomom, it is customary to eat nothing else.



B. After the Meal



Grace after the Meal

9. בָּרֵךְ

Leader:

ET US say grace.

Company:

Let us bless Him of whose bounty we have partaken and through whose goodness we live.

Leader:

Praised art Thou, O Lord our God, King of the universe, who sustainest the world with goodness, with grace, and with infinite mercy. Thou givest food unto every creature, for Thy mercy endureth for ever.

Company:

Through Thy great goodness, food has not failed us. May it never fail us at any time, for the sake of Thy great name.

Leader:

Thou sustainest and dealest graciously with all Thy creatures.

Company:

Praised art Thou, O Lord, who givest food unto all.

All read in unison:

O God, our Father, sustain and protect us and grant us strength to bear our burdens. Let us not, O God, become dependent upon men, but let us rather depend



9. בָּרֵךְ

Leader:

בּוֹתֵי נִבְרַךְ לֵאלֹהֵינוּ שְׂאֵבֵלְנוּ מִשְׁלוֹ:

Company:

בָּרוּךְ אֱלֹהֵינוּ שְׂאֵבֵלְנוּ מִשְׁלוֹ וּבִטְוֵבוֹ

חַיֵּינוּ:



Leader:

בָּרוּךְ אֱלֹהֵינוּ שְׂאֵבֵלְנוּ מִשְׁלוֹ וּבִטְוֵבוֹ חַיֵּינוּ:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הֵן אַתָּה
הָעוֹלָם כֻּלּוֹ בִּטְוֵבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא
נָתַן לָחֶם לְכָל-בָּשָׂר. כִּי לְעוֹלָם חֶסֶד. וּבִטְוֵבוֹ
הַגָּדוֹל תָּמִיד לֹא-חֶסֶד לָנוּ וְאֵל יַחֲסִי-לָנוּ מְזוֹן
לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. כִּי הוּא זֶן
וּמִפְרִיג לְכָל. וּמַטִּיב לְכָל. וּמַכִּין מְזוֹן לְכָל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא: בָּרוּךְ אַתָּה יְיָ הֵן אַתָּה-כָּל:

All read in unison:

אֱלֹהֵינוּ אֲבִינוּ. רַעְנוּ וּזְנוּנוּ. פִּרְנָסָנוּ וְכָל-כְּלָנוּ.
וְהַרְוִיחֵנוּ. וְהַרְוִיחֵנוּ יְיָ אֱלֹהֵינוּ מִהֲרָה מְכֻלָּ-
צָרוֹתֵינוּ. וְנָא אֱלֹהֵינוּ לֹא לִידֵי

upon Thy hand, which is ever open and gracious, so that we may never be put to shame.

Leader:

Our God and God of our fathers, be Thou ever mindful of us, as Thou hast been of our fathers, so that we may find enlargement, grace, mercy, life and peace on this Feast of Unleavened Bread.

Company: AMEN

Remember us this day in kindness.

Company: AMEN

Visit us this day with blessing.

Company: AMEN

Preserve us this day for life.

Company: AMEN

With Thy saving and gracious word have mercy upon us and save us, for unto Thee, the compassionate and merciful One, our eyes are ever turned, for Thou art a gracious and merciful King.

The All-merciful! May He reign over us for ever!

Company: AMEN

The All-merciful! May He sustain us in honor!

Company: AMEN

The All-merciful! May He bless this household and all assembled here. May we all find favor in the eyes of God and men!

Company: AMEN

מִתְנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם. כִּי אִם לִידֶךָ
הַמֵּלֶאכֶה הַפְתּוּחָה הַגְדוּשָׁה וְהַרְחֵבָה. שְׁלֹא-יָבוּשׁ
וְלֹא-יִכָּלֵם לְעוֹלָם וָעֶד:

Leader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא וַיַּפְקֵד
וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּזְכְּרוּ אֲבוֹתֵינוּ. וַיִּזְכְּרוּ עִמָּךְ יִשְׂרָאֵל
מִשְׁחָךְ לְפָנֶיךָ. לְפִלְטָה וּלְטוֹבָה וּלְחַן וּלְחֶסֶד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.
אָמֵן. וַיִּזְכְּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.
אָמֵן. וַיַּפְקֵדֵנוּ בּוֹ לְבִרְכָּה.
אָמֵן. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
אָמֵן. וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן וּרְחָם עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֲיִנֵּינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם
אָתָּה:

הַרְחֵמֵנוּ. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: הַרְחֵמֵנוּ
הוּא יַפְרִינֵנוּ בְּכַבּוֹד: הַרְחֵמֵנוּ הוּא יִשְׁלַח בְּרִכָּה
מִרְבָּה בְּבֵית הַזֶּה וְעַל-שִׁלְחוֹ זֶה שְׂאֵבָלֵנוּ עָלָיו:
הַרְחֵמֵנוּ הוּא יְבָרֵךְ וְאֶת-אֲבֵי מוֹרֵי בְּעַל הַבֵּית הַזֶּה
וְאֶת-אֲמֵי מוֹרְתֵי בְּעַלְתֵּי הַבֵּית הַזֶּה אוֹתָם וְאֶת בֵּיתָם
וְאֶת-זֶרְעָם וְאֶת-כָּל אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר

Leader:

Fear ye the Lord, ye His holy ones, for there is no want to them that fear Him.

Company:

The young lions do lack and suffer hunger, but they that seek the Lord shall not lack any good thing.

Leader:

O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

Company:

Thou openest Thy hand and satisfiest every living thing with favor.

Leader:

Blessed is the man that trusteth in the Lord; the Lord shall be unto him for a help.

Company:

The Lord will give strength unto His people;
The Lord will bless His people with peace.

The cups are filled for the third time.

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN.

Blessed art Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Drink the third cup of wine.



לְנוּ. וְנִשָּׂא בְרָכָה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׁעֵנוּ:
וְנִמְצָאֵחֵן וְשָׂכַל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

Leader:

יֵרָאוּ אֶת יי קֹדְשׁוֹ כִּי אֵין מַחְסוֹר לִירְאָיו:

Company:

כְּפִירִים כָּשׁוּ וְרָעְבוּ וְדָרְשִׁי יי לֹא־יִחְסְרוּ כָּל־טוֹב:

Leader:

הוֹדוּ לֵי כִי־טוֹב כִּי לְעוֹלָם חֲסִדוֹ:

Company:

פֹּתַח אֶת יַדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:

Leader:

בְּרוּךְ הַנֶּבֶר אֲשֶׁר יְבָטַח בֵּי יְהוָה יי מְבֹטָחוֹ:

Company:

יי עוֹ לְעַמּוֹ יִתֵּן יי יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

The cups are filled for the third time.

All read in unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי
הַגֶּפֶן:

Drink the third cup of wine.





הלל 10.

THE DOOR IS OPENED FOR ELIJAH

PSALM CXVII

Leader:

PRAISE the Lord, all ye nations;

Company:

Laud Him, all ye peoples.

Leader:

For His mercy is great toward us;

Company:

And the truth of the Lord endureth
for ever. Hallelujah!

THE DOOR IS CLOSED.

PSALM CXVIII: 1-4

Leader:

O give thanks unto the Lord, for He is good,

Company:

For His mercy endureth for ever.

Leader:

So let Israel now say,

Company:

For His mercy endureth for ever.

Leader:

So let the house of Aaron now say,

Company:

For His mercy endureth for ever.

Leader:

So let them now that fear the Lord say,

Company:

For His mercy endureth for ever.



הלל 10.

THE DOOR IS OPENED FOR ELIJAH.

PSALM CXVII*

לְלוּ אֶת־יְיָ כָּל־גּוֹיִם שִׁבְחֻהוּ כָּל־

הָאֻמִּים: כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאִמְתּוֹ

יְיָ לְעוֹלָם. הִלְלוּיָהּ.

THE DOOR IS CLOSED.

PSALM CXVIII: 1-4

הוֹדוּ לַיְיָ בְּיָטוֹב

כִּי לְעוֹלָם חַסְדּוֹ:

יֹאמְרֵנָּה יִשְׂרָאֵל

כִּי לְעוֹלָם חַסְדּוֹ:

יֹאמְרוּנָּה בֵּית־אֶהְרֹן

כִּי לְעוֹלָם חַסְדּוֹ:

יֹאמְרוּנָּה יְרֵאֵי יְיָ

כִּי לְעוֹלָם חַסְדּוֹ:

Psalm CXVII and CXVIII may be sung to the music on the following pages.





11. בִּרְצָה

The Final Benediction

The cups are filled for the fourth time.
The leader lifts the cup of wine and reads:



THE FESTIVE service is completed. With songs of praise, we have lifted up the cups symbolizing the divine promises of salvation, and have called upon the name of God. As we offer the benediction over the fourth cup, let us again lift our souls to God in faith and in hope. May He who broke Pharaoh's yoke for ever shatter all fetters of oppression, and hasten the day when swords shall, at last, be broken and wars ended. Soon may He cause the glad tidings of redemption to be heard in all lands, so that mankind—freed from violence and from wrong, and united in an eternal covenant of brotherhood—may celebrate the universal Passover in the name of our God of freedom.

All read in unison:

May God bless the whole house of Israel with freedom, and keep us safe from danger everywhere. Amen.

May God cause the light of His countenance to shine upon all men, and dispel the darkness of ignorance and of prejudice. May He be gracious unto us.

Amen.

May God lift up His countenance upon our country and render it a true home of liberty and a bulwark of justice. And may He grant peace unto us and unto all mankind.

Amen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN.

Praised art Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Drink the fourth cup of wine.



the strongest and most splendid despotism of antiquity comes the freest republic. From between the paws of the rock-hewn Sphinx rises the genius of human liberty, and the trumpets of the Exodus throb with the defiant proclamation of the rights of man. . . In the characteristics of the Mosaic institutions, as in the fragments of a Colossus, we may read the greatness of the mind whose impress they bear — of a mind in advance of its surroundings, in advance of its age; of one of those star souls that dwindle not with distance, but, glowing with the radiance of essential truth, hold their light while institutions and languages and creeds change and pass.

Leader and servant of men! Law-giver and benefactor! Toiler towards the Promised Land seen only by the eye of faith! Type of the high souls who in every age have given to earth its heroes and its martyrs, whose deeds are the precious possession of the race, whose memories are its sacred heritage! With whom among the founders of Empire shall we compare him?

To dispute about the inspiration of such a man were to dispute about words. From the depths of the Unseen such characters must draw their strength; from fountains that flow only for the pure in heart must come their wisdom. Of something more real than matter, of something higher than the stars, of a light that will endure when suns are dead and dark, of a purpose of which the physical universe is but a passing phase, such lives tell.

Henry George, Lecture on Moses, 1884



Preparations For The Passover

A. TIME OF THE FEAST.

Though the Bible calls for the observance of Passover for seven days, the changing conditions of Jewish life before the fall of Jerusalem (70 C.E.) produced an eighth day of the Feast. As the calendar was not yet established, the Sanhedrin, exercising its religious authority, proclaimed each New Moon ("Rosh Hodesh"), and thereby regulated the dates of the festivals. However, its decisions were not always conveyed to the distant Jewish settlements in time to celebrate the holy days at the right season. To obviate this difficulty, the Jewish communities, outside of Palestine, added an extra day to each festival. When a permanent calendar was finally framed by Hillel II, in 360 C.E., and the dates of the holy days were no longer in doubt, the Rabbis of Babylonia wished to drop the second day of festivals, but they were advised by the Palestinian authorities not to break an established custom. Reform Judaism, recognizing that this custom causes needless hardship to Jewish people, in commercial and industrial centers, abolished the second day of festivals. Accordingly reform Jews, following the biblical law, keep Passover seven days, beginning on the eve of the 15th and ending on the 21st of Nisan. The first and last days are holy days on which divine services are held in the synagogues. The intervening days, known as "Hol Hamoed" are half-holy days.

With the cessation of the sacrificial cult the original distinction between the feast of Pesah and that of Matzos disappeared to all practical purposes. The prominent feature of the feast came to be the eating of matzo. "The eating of matzo during Passover, unlike the prohibition against eating *ḥometz*, is not imperative; it is a voluntary act ('r'shus'). That is, a Jew may abstain from eating both *ḥometz* and matzo, except on the first eve, when the eating of matzo is obligatory ('*ḥovoh*').". Matzo may be made of flour of wheat, barley, spelt, oats, or rye. Special care must be exercised in kneading and baking to prevent the fermentation of the dough. "In the early centuries matzo-baking was done by the wife daily, for the household use. In the middle ages preparations were made to bake matzos thirty days before Passover, except the Matzo Sh'miroh ('observance Matzo', prepared with special care for use on the Passover eve by men of extreme piety), which was baked in the afternoon of the 14th of Nisan, at a time when the Passover lamb was formerly sacrificed. Still later, when the community had a communal oven, it was incumbent on the lord of the house to superintend the matzo-baking for his family.... About 1875 matzo-baking machinery was invented in England, and soon after introduced into America", where it became an important industry. To keep the matzo from rising and swelling in baking, it was perforated after being rolled into shape, by means of a '*reidel*', or wheel provided with sharp teeth and attached to a handle. "The perforator, usually a youth, would run his *reidel* through the matzo in lines crossed at right angles and about one inch apart. The matzo-

machine has an automatic perforator that makes lines at intervals of a half inch."*

C. REMOVING THE LEAVEN.

While the law regarding unleavened bread is simple, the prohibitions of the use of leaven, or *ḥometz*, during the Pesah week, grew exceedingly complex. Rabbinical law forbids not only the eating of leavened bread but also the derivation of any benefit from it. Every trace of leaven has to be removed before the feast sets in. Hence there arose the quaint ceremony of "*b'dikas ḥometz*—searching for leaven", still observed by orthodox Jews. On the eve of the 14th of Nisan, i.e. on the night before Passover eve, after the evening service, the head of the house deposits crumbs of bread in conspicuous places, on window sills or open shelves, and, taking a wooden spoon in one hand and a few feathers in the other, begins the naive "search for leaven". The children enjoy the privilege of following him with a lighted taper. Blessing God for the command of removing the leaven, he proceeds, in strict silence, to sweep the crumbs into the wooden spoon with the feathers. When the task is done, he makes this solemn declaration, in Aramaic: "All manner of leaven that is in my possession, which I have not seen or removed, shall be as naught, and accounted as the dust of the earth". He then ties the spoon, feathers and leaven in one bundle and deposits it in a safe place. The following morning, after breakfast, he proceeds to burn the bundle of *ḥometz*. This ceremony, known as "*bi'ur ḥometz*—destruction of the leaven", is preceded by a declaration, similar to that

*J. D. Eisenstein art. "Mazza" in the Jewish Encyclopedia, vol. VIII, pp. 393-396.

made on the night before, disclaiming responsibility for any leaven that may still be found on the premises.

The Jewish mystics read a higher meaning into this as into all other ceremonies. Regarding *ḥometz* as the symbol of sordidness and corruption, they beheld in the ceremony of its removal a summons to man to destroy the evil of his heart.

D. "KASHERING" THE UTENSILS.

It is also customary among orthodox Jews to put away, for the period of the feast, all dishes and kitchen utensils that are used for the *ḥometz*, and to replace them with new ones or with such as are especially kept for *Pesah*. Some vessels are retained for the holiday after undergoing the process of "kashering", i.e. of being made fit for *Passover* use: glass-ware and porcelain are dipped into boiling water, and iron vessels are passed through fire and made hot.

Reform Judaism does not consider these practices essential to the proper observance of the *Passover*.



Survivals of The Ancient *Passover*

A. THE SAMARITAN *PASSOVER*.

The observance of the *Passover* by the Samaritan sect, native to Samaria, the central region of Palestine, casts much light upon this institution in biblical times. James A. Montgomery gives this interesting outline of the function:

"The solemnity is a veritable Haj, or pilgrim feast. The whole community proceeds to the place of sacrifice on Mount Gerizim, allowing abundance of time for the preparations. The tents are pitched, and all eagerly await the appointed hour, which occurs at sunset,—for so the Samaritans interpret the phrase 'between the evenings'.* A number of lambs have been carefully selected from those born in the preceding Tishri, and of these so many as will suffice for the worshippers are destined for the sacrifice, generally from five to seven, although others are at hand in case anyone of them is ritually unfit. Some hours before the sacrifice two fires are started in the trenches; in one of them a caldron is heated for boiling the water necessary to fleece the lambs, in the other a mass of fuel is kindled to make the oven for roasting the lambs. All these preparations are in the hands of young men,** who sometimes are clad in blue robes. Coincident with the starting of the fire, the service begins and

*Exodus XII: 6.

**Cf. Exodus XXIV: 5.

unleavened bread by the priestly assistants. It is in this manner that the festival is inaugurated. On the following days they assemble in the Mesgid ('the place of prayer') at fixed hours, observing a special ritual and reciting various prayers and biblical texts having reference to the Exodus of the Israelites from Egypt."

American Jewish Year Book, 5681. p. 89.



Passover and Christendom

A. PASSOVER AND EASTER.

The Jewish Passover, in modified form, became the leading festival of the Christian Church. The English name Easter "is derived from Eostre or Ostara, the Anglo-Saxon goddess of Spring, to whom the month answering to our April and called Eostre-monath, was dedicated. This month, Bede says, was the same as the *mensis paschalis* 'when the old festival was observed with the gladness of a new solemnity' ". In other European languages the name of the festival is derived through the medium of Latin and Greek from the Hebrew *pesah*. The early Christians continued to observe the Jewish festivals, but invested them with new meanings. Thus the Passover, with the new conception added to it of Christ as the true Paschal Lamb and the first fruits from the dead, continued to be observed, and became the Christian Easter.* However, it is incorrect to speak of Pesah as the Jewish Easter, for while Pesah celebrates the deliverance of Israel from slavery, Easter commemorates the death and the legendary resurrection of the Christ.

The Seder, too, has exerted great influence upon Christianity. In his book on Jewish Contributions to Civilization, p.91, Joseph Jacobs writes: "The central

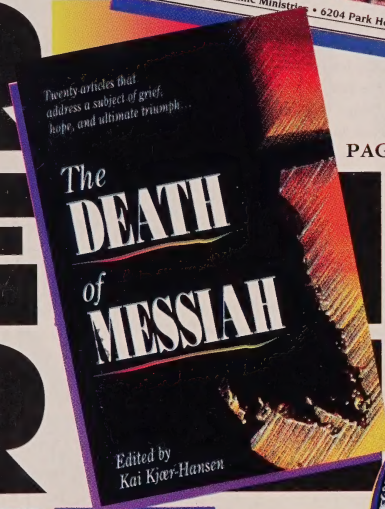
* See the article on Easter in the Encyclopedia Britannica, XIth edition, vol. VIII, pp. 828-829.



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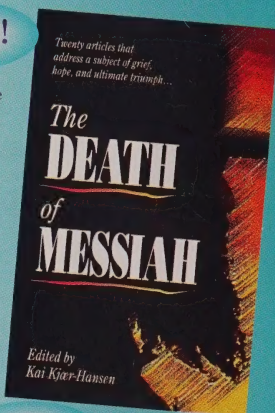
THE DEATH OF MESSIAH

edited by Kai Kjaer-Hansen

With the death of Rabbi Menachem Mendel Schneerson, the Orthodox Jewish community found itself at a loss. Not only did they lose their great leader, but *they lost one whom many believe was the Messiah!* Now this compilation of twenty excellent articles written by well-known believers addresses the serious issue of the death of Messiah and the proof that Yeshua—the true Messiah—not only died, but was resurrected to reign! Fascinating reading; excellent for evangelism. You'll be blessed.

160 pages \$7.95 **LB20** 1-880226-58-8

NEW!



THE UNPROMISED LAND

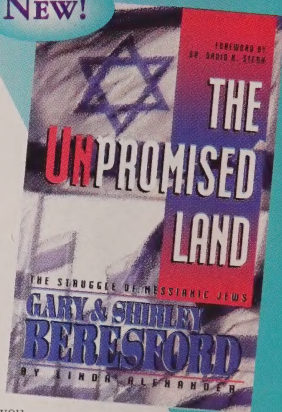
The Struggle of Messianic Jews Gary and Shirley Beresford

With Linda Alexander

Betrayed by their son, rejected by Israeli immigration, tormented by unending court trials, Gary and Shirley Beresford are fighting the good fight for their right, as Jews, as Messianic Jews, to live in the Promised Land. Both their testimonies and the faithfulness of God through their struggle for Israeli citizenship—from family confrontations to Israeli courtrooms—will bless you as you read.

208 pages \$9.95 **LB19** 1-880226-56-1

NEW!

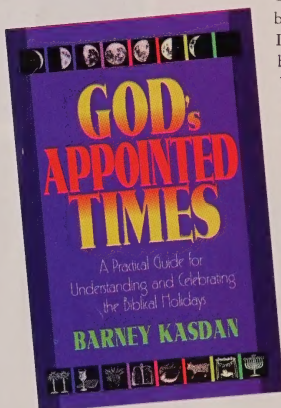


GOD'S APPOINTED TIMES

by Barney Kasdan

If you've ever wondered how the biblical holy days—Passover/Unleavened Bread, Firstfruits, Tabernacles—should be observed and what they mean to believers today, this book is for you. This leader of one of the world's largest Messianic Jewish congregations, has written an intelligent, readable and hands-on approach to learning about the celebrations of the bible. This is the book that will put it all together for you with historical background, traditional Jewish observance, New Testament relevance, and prophetic significance of each biblical holy day! Includes music, crafts and holiday recipes.

155 pages \$7.95 **LB18** 1-880226-54-5

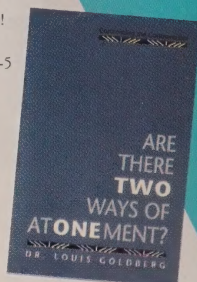


ARE THERE TWO WAYS OF ATONEMENT?

by Dr. Louis Goldberg

Here, the brilliant, long-time professor of Jewish Studies at Moody Bible Institute, exposes the dangerous doctrine of Two-Covenant Theology, which teaches that Jews are saved by a means other than the shed blood of the Messiah. An intelligent, thought-through and well-documented argument against this unbiblical teaching spreading through the Body. You'll be surprised by the human source of this heresy.

32 pages \$3.95 **LB12** 1-880226-05-7



NEW! CALENDAR

MESSIANIC JEWISH ART CALENDAR

Just last year Lederer Messianic Ministries came out with our very first full-color *Messianic Jewish Art Calendar*. It was a huge success! And this year's calendar even out-does last year's—and at the same low price!

This 16-month calendar begins in the fall of 1994 and takes you through December, 1995. It shows in colorful detail the ancient, historic context as well as the prophetic significance of the biblical holy days. Each painting is accompanied by a devotional study on the holiday it illustrates. These messages will bless you.

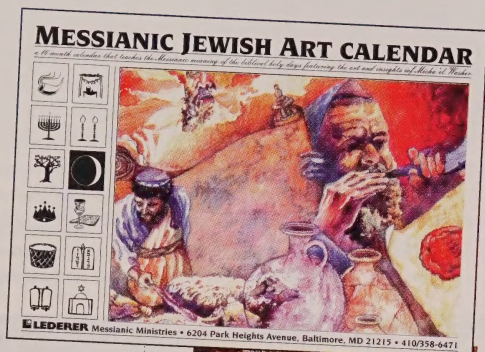
Also included are the traditional weekly Torah readings to help you study the Pentateuch in one year, along with relevant readings from the Prophets and New Testament. Special holiday readings are also given, as well as Sabbath candle-lighting times across the country. U.S. and Canadian national holidays are also included!

You will be blessed when you "observe" the beauty of God's special days with our *Messianic Jewish Art Calendar*! Not only *evangelistic* for Jews, but *educational* and *edifying* for Christians!

\$9.95

LB15

1-800-226-57-X



Hanukkah

Sabbath

Passover

Pentecost

Tabernacles

RETURN OF THE REMNANT THE REBIRTH OF MESSIANIC JUDAISM

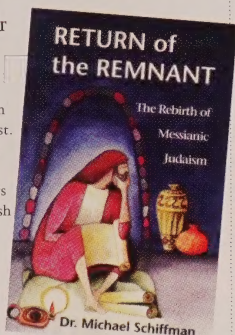
by Dr. Michael Schiffman
Messianic Judaism is a modern movement with an ancient past. Its resurgence today may hold the key to world redemption. This book documents the roots of the modern Messianic Jewish movement and explains how Messianic Jews are uniquely positioned by God in their relationship to both the church and the Jewish community to be a bridge of understanding in our day.

180 pages

\$8.95

LB17

1-800-226-53-7



YOU BRING THE BAGELS, I'LL BRING THE GOSPEL

by Barry Rubin
Here is the "how-to-witness-to-Jewish-people" book you've been waiting for. This orderly presentation of everything you'll need to share the Messiah with a Jewish friend, neighbor, co-worker or family member is divided into four sections: You—the Gentile Christian; Your Message—the "Jewish" gospel; Your Audience—The Jewish People; and Feedback—Barriers to Belief. Includes Messianic prophecies, Jewish objections to believing in Jesus, sensitivities in your witness and more. You'll be really helped.

200+ pages

\$8.95

LB13

0-8007-9149-5



DR. DAVID H. STERN

About six years ago, I began to organize some people to produce a New Testament that would reflect the Jewishness inherent in it. As I was in the process of putting this together, I was approached by my old friend (I held one of the corners of his hupah—his wedding canopy) about helping him with a new book he had just finished called, the Jewish New Testament. After suspending my project (no need to reinvent the wheel) I committed myself, through Lederer, to help David Stern publish and distribute what just might be the most important translation of the New Testament ever. Since that day, Lederer has worked closely with this brilliant brother on the JNT and other projects. Next year we should be bringing out the Complete Jewish Bible (the JNT and a compatible Old Testament, as well as the CJB and his Commentary (see below) for computer. This will be extremely valuable for Bible study. Look for it. Meanwhile, let me introduce you to the work of my good friend.

JEWISH NEW TESTAMENT

The New Testament is a Jewish book. It was written by Jews, initially for Jews. Its central figure was a Jew. His followers were all Jews. And it took place in Israel, not Italy.

These statements will probably not surprise you, yet no translation of the New Testament—except this one—really communicates its original and essential Jewishness.

The *Jewish New Testament* brings this about in the following ways:

- By using neutral terms and Hebrew names
- by highlighting Jewish features and Jewish references
- by correcting mistranslations resulting from anti-Jewish theological basis.

Freshly translated into English from the original Greek, this version is a must for anyone who truly wishes to learn more about first-century faith.

Paperback, 436 pages

\$14.95

JB01 965-359-005-7

Hardcover, 436 pages

\$19.95

JB02 965-359-006-5

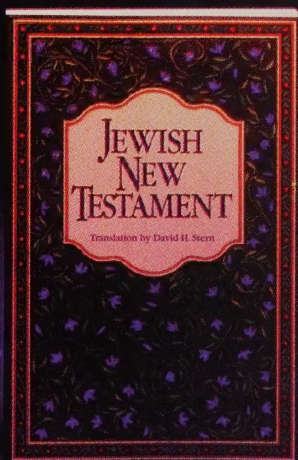
Leatherette (Not Shown)

436 pages, \$14.95

In blue, JB08

In burgundy, JB09

965-359-010-3



JEWISH NEW TESTAMENT ON AUDIO CASSETTE

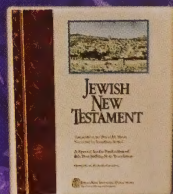
16 cassettes,
read by Jonathan Settel
All the richness of the *Jewish New Testament* beautifully narrated in English by professional narrator Jonathan Settel, a Jewish believer living in Israel. Thrilling to hear, you will enjoy listening to the Hebrew names, expressions and locations spoken as they were by Yeshua the Messiah and his disciples, all native Israelis.
JT01 \$69.95

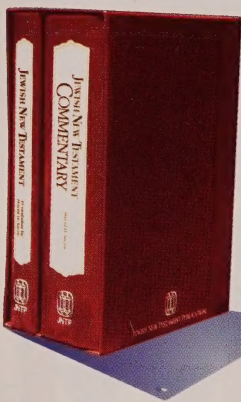
JEWISH NEW TESTAMENT COMMENTARY

This companion volume to the *Jewish New Testament*, which speaks to the "Jewish issues" in the New Testament, will truly complement your biblical studies. Passages and expressions are explained in light of their original cultural and theological context. Verses are interpreted as originally intended—from the mouths and pens of first-century Israeli Jewish writers, not 3rd or 4th century European church fathers! In this comprehensive commentary, the result of over fifteen years of research and study, complex cultural meanings of the New Testament will become clear to you, and translations found in the *Jewish New Testament* will be explained.

Hardcover 960 pages \$34.95 JB06 965-359-008-1

Softcover 960 pages \$29.95 JB10





**JEWISH NEW TESTAMENT
STUDY SET
JEWISH NEW TESTAMENT
AND
JEWISH NEW TESTAMENT
COMMENTARY**

These two classic works, handsomely packaged in a gold-stamped burgundy slip-case, make a stunning addition to your bookshelf or a fine gift for your friend. Yet, the best thing about this *Study Set* is when it comes off the shelf and is used to dig deep into the New Testament in a way that will have you saying, "Wow, I never knew that!" Every believer interested in knowing the Bible better should have this *Study Set*. It makes a great gift, too!

\$54.90

JB07

965-359-009-X

See our other
Messianic
literature on
pages 2, 3, 6
and 14!

The days from ROSH HASHANAH (Feast of Trumpets) to YOM KIPPUR (Day of Atonement) are called the *Yomim Noraim*, the "Days of Awe." The *shofar*, ram's horn, is blown on both festivals. Rosh HaShanah is called the "Last Trump," and Yom Kippur is called the "Great Trump."

Tradition teaches that we are evaluated as "vessels of righteousness," "average vessels," or "vessels for destruction." On Rosh HaShanah each is inscribed into the appropriate book; on Yom Kippur the books are sealed. The ten Days of Awe are the time to make amends with people wronged... in order to be written into the book of life. Scripture teaches that...all vessels obtain mercy by receiving forgiveness for sin by the grace of God through Yeshua the Messiah. Only then are they written in the lamb's book of life.

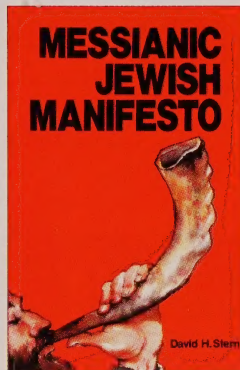
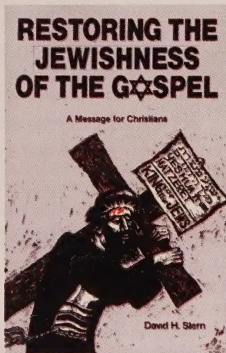
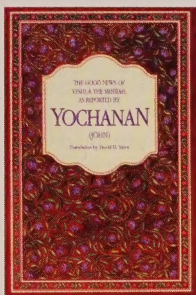
**THE GOOD NEWS OF YESHUA
THE MESSIAH, AS REPORTED
BY YOCHANAN**

Why did we chose Yochanan (John) from all the New Testament books to publish separately from the *Jewish New Testament*? Because for years mis-translations of the first-century Jewish writer have led many to think that the Gospel of John is an anti-Semitic book! Nothing could be further from the truth. In this translation, the original context and language help clarify the writer's intentions and the gospel's true meaning. An excellent resource for group Bible study; an appetizer to Jewish people to whet their appetites for the JNT!

48 pages \$3.95

JB05

965-359-004-9



**MESSIANIC JEWISH
MANIFESTO**

A detailed discussion of the history, ideology, theology and program for Messianic Judaism. A challenge to both Jews and non-Jews who honor Yeshua to catch the vision of Messianic Judaism. You will see how Messianic Jews are poised to help heal the long-time rift between the Church and the Jewish people.

312 pages \$11.95

JB04

965-359-002-2

**RESTORING THE JEWISHNESS
OF THE GOSPEL**

This is a book that the whole Church needs to read! It is intended to introduce Christians to the Jewish roots of their faith, challenging some conventional ideas, raising some neglected questions. Excerpted from *Messianic Jewish Manifesto*, this quick reading book answers questions such as

- How are both the Jews and the Church God's people?
- Will God fulfill all the promises to the Jews?
- Does the Law of Moses remain in force today?

Surprising answers to these and other crucial questions are offered. You'll be built up by the responses.

93 pages \$5.95

JB03

965-359-001-4



**CALENDAR
QUOTE**

For more on the calendar, see page 3

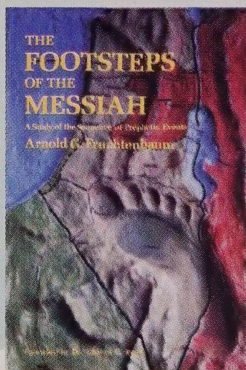


Rosh HaShanah

OR CALL, 24 HOURS—HAVE MC OR VISA READY (MIN. \$20). 1-800-410-7367 5

ARNOLD FRUCHTENBAUM

Dr. Arnold Fruchtenbaum, one of the foremost scholars of our age, is a graduate of Dallas Theological Seminary. This Jewish believer in Jesus has done a magnificent job studying and explaining the Bible through Jewish eyes from a Dispensational theological perspective. Although we don't always see eye-to-eye on everything theological, my friend Arnold has done some excellent work that we are pleased to present to you.



THE FOOTSTEPS OF THE MESSIAH

A Study of the Sequence of Prophetic Events

Here is a detailed, easy-to-understand study of the events prophetically mapped out in the pages of the Old and New Testaments. An excellent presentation of the end-time prophecies that concern every believer today. An exciting and understandable study of the book of The Revelation. Foreword by Dr. Charles Ryrie.

452 pages \$14.95

OB05

0-914863-02-9

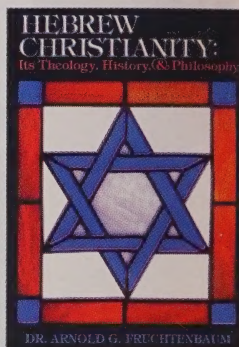
HEBREW CHRISTIANITY: ITS THEOLOGY, HISTORY, AND PHILOSOPHY

One of the first books to examine the distinctives of the modern Hebrew-Christian movement. It looks into the history of the movement, as well as the theology of what is now called "Messianic Judaism." For the most part, the term "Hebrew-Christian" has fallen into disuse; however, this book was a pioneering venture that laid the foundation for many later works.

152 pages \$7.95

OB19

0-914863-01-0



JESUS WAS A JEW

Jesus *was* the Messiah, fulfilling both Messianic expectations—that of Messiah Son of Joseph (the suffering servant) in his first coming, and Messiah Son of David (the reigning King) when he returns. This excellent, concise book examines the historical Messianic expectation and the complete fulfillment offered in Jesus. Includes exciting testimonies of Jewish believers.

160 pages \$5.95

OB15

0-914863-00-2



ISRAELOLOGY: THE MISSING LINK IN SYSTEMATIC THEOLOGY



Arnold G. Fruchtenbaum
Th.M., Ph.D.

ISRAELOLOGY: THE MISSING LINK IN SYSTEMATIC THEOLOGY

This is a serious work for the serious student who wishes to examine the role of Israel in the plan of God. It is the first book to create an entire systematic theology of all that scripture says with regard to the people of Israel. An exhaustive and detailed study! *Israelology* has filled a void in systematic theology.

1085 pages (hard cover) \$29.95

OB14

0-914863-00-2

To our customers:

All catalogue prices may be subject to change without notice. Discounts are available to bookstores and congregations.

SCRIPTURE FROM
LEDERER!

THE GOOD NEWS ACCORDING TO MATTHEW

translated by Dr. Henry Einspruch

This is the Gospel that presents the most Jewish Jesus. Restores both the locale and atmosphere of first century Israel, faithfully adhering to the Hebraic pattern with which the Jewish writer, Matthew, composed his Gospel. A perfect book for giving to Jewish friends or for using in a Bible study group. Illustrated beautifully throughout, you will enjoy reading this translation. (Also available in Yiddish and in Yiddish on cassette.)

83 pages, \$3.95 English, LB03

1-880226-02-2

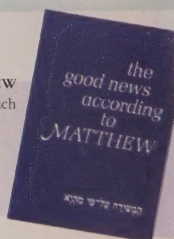
84 pages Yiddish \$4.95 LB02

1-880226-03-0

Yiddish on 2 cassettes \$8.95

LT06

1-880226-12-X



PASSOVER



The
Messianic
Passover
Haggadah

by Barry and Steffi Rubin

One of Messiah's last earthly acts was to celebrate Passover, the redemption of the Jewish people from the land of Egypt. In so doing, Yeshua underlined the importance of this significant event. But in that "last supper," he infused the Passover seder (dinner) with greater significance, adding the words, "This is my body which is given for you," and "This is the new covenant in my blood." This little book my wife and I put together (similar to booklets present at all Passover dinners, yet with the complete Messianic meaning) takes you through such a service, step-by-step. Great for old-time, as well as first-time, Passover observers! 32-pages \$3.95 **LB09** 1-880226-07-3

PASSOVER PREPARATION GUIDE

(Not shown) OK, OK, you want to celebrate Passover but don't know how. So we offer you this hands-on preparation guide. Complete with ideas for set-up, menus, recipes, sheet music and more, our *Guide* (prepared by our own in-house Jewish wife and mother!) will enable you to sail through the details, whether you're preparing your Passover for your family or for your entire congregation. 16 pages \$2.00 **LB10** 1-880226-24

The night of Passover begins another 7-day festival—HAG HAMATZAH—"Feast of Unleavened Bread." During this week no leavened bread may be eaten. On the first night, the 15th, a special meal, the *seder*, is held. During the seder, the father takes the middle piece from a stack of three matzahs. He's called the "bread of affliction." He breaks it, wraps the biggest piece in linen, and hides it, while the children hide their eyes. Later they will hunt for it. This is a picture of the children of Israel. Many eyes are not yet open to see the Messiah, wrapped in linen strips (John 19:40), and laid in the earth for three days and nights.

MUSIC AND BLESSINGS TAPE

Here's how it happened. We did the haggadah only to find that people needed guidance in setting up their Passover. Next we did the *Guide*. Then folks called to ask how the Hebrew blessings and traditional songs sounded. So I recited the Hebrew prayers (they are transliterated in the *Guide*) and got my family together (they're all quite musical) and we recorded this so you can enjoy an authentic seder. It's not fancy, but it's accurate. It will help you to participate fully in celebrating the Passover! 30-minutes \$4.95 **LT08** 1-880226-31-6

THREE-PIECE PASSOVER PAK

- 1 *Messianic Passover Haggadah*
- 1 *Passover Preparation Guide*
- 1 *Passover Music and Hebrew Blessings Tape*

Three important products at a discount to help you have a complete Messianic Passover seder. Separately sold for \$10.90. **LO02** \$9.95 1-880226-51-0

FOUR-PIECE PASSOVER PAK

All the elements of the *Three-piece Passover Pak* plus materials to teach Passover to children of all age groups. Includes a lesson plan for Preschoolers, Primaries and Juniors, as well as materials on how to present and participate in a children's Passover seder. Great preparation for the real thing! Sold separately \$20.85.

LO03 \$19.95 1-880226-50-2

PASSOVER JUDAICA

SEDER PLATES contain special compartments for placing the ceremonial food items necessary for Passover.

A. Solid brass seder plate
14" diameter **OJBP01** \$69.95

B. Hand painted Armenian style large seder plate
10.75" diameter **OJSCL01** \$24.95

Not shown: Hand painted Armenian style small seder plate
8.5" diameter **OJSCS01** \$19.95

C. MATZAH TASH

The matzah tash is a 3-section bag for placing the three pieces of matzah used in the Passover Seder; embroidered with gold and silver metallic thread **OJMT01** \$29.95

D. KIDDUSH CUPS

(see page 11)

E. CANDLESTICKS

(see page 11)

See our full line of
Judaica and gift items on
pages 11, 12, and 13!



CALENDAR QUOTE

For more on the calendar, see page 3

Passover



MESSIANIC MUSIC

What impresses people about "Messianic Music" is the joy! Well, it makes sense. Most of the songwriters are Jewish and share the joy of their salvation. Most of the lyrics are adapted from Scripture and of course you can hear the echoes of Israel in the melodies. But be careful; you might find your toe a-tappin'.

NEW!



FOR ZION'S SAKE

Sharon Huckel

We think that Sharon Huckel is the best kept musical secret in the movement! A cross between Judy Collins, Joni Mitchell, Sandi Patti and...well, she's just got a terrific solo voice. And, to top it all off, her "back-up" musicians and vocalists just happen to be Israel's Hope!!! Sharon sings ten beautiful Messianic songs, including "We Are One Family," and "Chosen."

Cassette \$10.95 **OT22**



REMNANT...even now according to grace

Remnant

The faithfulness of God is the message of this Messianic music trio! Features ten original songs for listening, singing and even dancing to! Leader of the group, Steffi Rubin, one of the original members of the well-known Liberated Wailing Wall, formed Remnant which recorded this exciting Messianic praise tape!

Cassette \$10.95 **LT05**

ALYOSHA RYABINOV

A few years ago, a Jewish believer from Russia approached us to help him get his ministry launched. I listened to his brother's heart, heard his music, and felt it would be an honor to help this choice servant of the Lord. Let me introduce you to the music of Alyosha Ryabinov.

CELEBRATION (see right)

This is Alyosha's latest! Everything you have come to expect from the creative composer and pianist, is found in this production. He offers us four new piano praise songs, a new theme called "Celebration" (based on Psalm 126), and a special treat—his own "Rhapsody on the Theme 'Hava Nagila.'" This is Hava Nagila as only Alyosha could play it!

Cassette \$10.95 **OT07**
CD \$14.95 **OC07**

DAUGHTER OF JERUSALEM

No one can tell a story with a piano like Alyosha. In this stirring Sonata based on the words of Ezekiel 16, we follow the struggle of Israel to receive her bridegroom. His combination of classical technique and Russian Jewish folk backgrounds gives his music a color and texture all its own.

Cassette \$10.95 **LT01**

UPON THE BELLS OF THE HORSES

What could be better than listening to Alyosha play the piano? Listening to him accompanied by a violinist from the Baltimore Symphony! This sonata, based on Zechariah, leads you from Israel's grief to her ultimate joy in God!

Cassette \$10.95 **LT04**

SONG OF ISRAEL

"Song of Israel" is an original piano sonata in three parts, Tempest, Travail and Triumph. "Blow the Trumpet in Zion" and three praise songs are also part of this beautiful musical package.

Cassette \$10.95 **LT03**

HEBREW PRAISES

While visiting Israel, Alyosha heard inspirational praise songs written by the Jewish believers living in the land. Here are his variations on these praise themes, in his own brilliant style.

Cassette \$10.95 **LT02**

WINDS OF THE SPIRIT

Woodwind specialist René Bloch (of *Israel's Hope*) has gone solo in this instrumental praise tape. Includes a rendition of the favorite "Give Thanks to the Lord." Your spirit will be moved!

Cassette \$10.95 **OT25**



KOL SIMCHA

Kol Simcha (Sound of Joy) is one of my favorite groups, not only for their excellent harmonies, but for their dedication to the Messiah. Recently they were in Russia and the Ukraine where they ministered in huge evangelistic meetings (see page 10). They are a blessing wherever they sing!

LET GOD ARISE

This is this group's most recent release. Now, internationally acclaimed, Kol Simcha has risen to an even higher plane of performance! Features "Shema Israel," "You Are My Rest" and "Eli, Eli." You'll love their sound!

Cassette \$10.95 **OT15**
CD \$14.95 **OC10**



DAWNING OF A NEW DAY

Here is the music that Kol Simcha sang on their trip to Israel. Uplifting and edifying, these joyful songs bring a message of hope and redemption. Includes "Dawning of a New Day," "Lev Tabor," "In the End of Days," "Hallelu," and the powerful "Fall Upon Us Now."

Cassette \$10.95 **OT23**

SOUND OF JOY

This was the group's premier album and their high energy praise and worship style has remained the same, even after more than 15 years! We especially enjoy their signature song "Od Yishama," a traditional Jewish wedding song, "Yet shall there be in the cities of Judah and in the streets of Jerusalem, the Sound of Joy!"

Cassette \$10.95 **OT18**



VALLEY OF VISION

Nagila

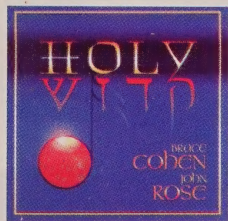
You all know Hava Nagila; well, this is just plain Nagila, meaning, "We will rejoice!" You certainly will rejoice when you hear this group's first recording. From the bouncing "Aliyah" and "New Jerusalem" to my very favorite rendition of "Adon Olam" ("Lord of the World"), you will rejoice in the Lord!

Cassette \$10.95

OT19

CD \$14.95

OC11



HOLY

Bruce Cohen and John Rose

This is the collaboration of two friends who became believers together and who were best men at each other's weddings! The dynamic music of Bruce Cohen sung by the strong voice of John Rose is just unbeatable. Features: "Holy," "God of My Youth," "Lord, It is Time," and "I Will Call" (on the name of the Lord!)

Cassette \$10.95

OT11

CD \$14.95

OC08



ISRAEL REJOICE

Emmaus/Beth Simcha Congregations
Some of the Messianic movement's favorite praise and worship songs, led by two of the country's most musical Messianic congregations! These are their own selections, including: "Roni, Bat Tzion" (Rejoice O daughter of Zion), "How I Praise You," "Hallelu," "It Is Good" and many other favorites!

Cassette \$10.95

OT14

JONATHAN SETTEL

One of the joys of my ministry is to meet special servants of God. One such servant is Jonathan Settel, an accomplished vocalist (formerly with Walt Disney studios) and a man of God. I'm pleased to present his music to you.

UNDER HIS WINGS

This is an a cappella recording, but I guarantee you won't miss the instruments. The use of exquisite background vocals sets off Jonathan's deep, rich vocals with precision and creativity. In the style of Maranatha and Hosanna praise music, you will lift your hearts and voice in joy and worship.

Cassette \$10.95

OT06

CD \$14.95

OC12



SONGS OF JACOB

A joyous celebration, beginning with the uplifting and joyful song, "Tabernacle." The blessings and mercy of the Lord toward his people pervade this earnest, beautifully presented production in Jonathan's rich baritone voice. A Messianic Jew living in Israel, Jonathan has collected songs in Hebrew and English from the land. Features the popular "Kadosh."

Cassette \$10.95

OT02

DELIGHT IN THE SABBATH

This is the tape my family likes to put on as we celebrate the Sabbath. It includes both traditional and Messianic music, and puts us in a place of rest in the Lord for the day of rest. Features "Oseh Shalom," "Shabbat Shalom Medley," "Hineh Ma Tov" and many, many others. You'll love it!

Cassette \$10.95

OT01

MARTY GOETZ

I CALL YOU FRIEND

"He Is My Defense" has become a standard in the Messianic Jewish movement. The lively chorus of "Oh Lord, Our Lord" brings audiences to their feet in joy and worship. But what makes Marty, who used to play piano for Debby Boone, so very special is the personal style and intimacy of faith that he conveys in a large concert or on his recordings.

Cassette \$10.95

OT12

CD \$14.95

OC09

ISRAEL'S HOPE

Recently the three talented musicians in Israel's Hope reunited for a concert. It brought back to me just how important was their contribution to Messianic praise and worship music. We've known them for a long time; we all lived in Maryland. Their music still inspires.

INTRODUCING ISRAEL'S HOPE

This was their first, and includes "Come Let Us Go Up (to the Mountain of the Lord)," "Say to the Daughter of Zion," and more. When you listen to this tape, you'll probably recognize some songs you've heard on your religious radio station.

Cassette \$10.95

OT13



ARISE O LORD

"He Shall Reign Over All the Earth," "Arise O Lord" and "Baruch Ha Ba" are only three of the songs featured on this, the second Israel's Hope recording. Once again, Paul Wilbur, Marc Chopinsky and Rene Bloch lead our hearts in praise and worship of the Lord. Thank you, Israel's Hope!

Cassette \$10.95

OT08



THE LOVE OF GOD

Once again, the very warm and personal style of Marty Goetz comes through in a beautifully produced package of worship. For those who have been waiting for several years, I guarantee you will be glad you did! Featuring the moving songs, "Hineni," "Lamb of God," "He Who Trusts in the Lord," "For Zion's Sake," and "Who Has Believed."

Cassette \$10.95

OT24

CD \$14.95

OC13

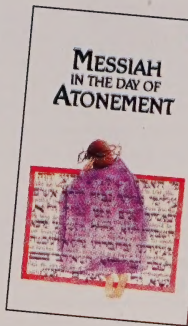
VIDEOS



MESSIAH IN THE PASSOVER

You're invited to observe Passover in a Messianic Jewish home! Listen to the prayers, see the grandfather lift the cup of redemption, search for the broken *matzah*, smell the food. This video portrays the significance of the Passover celebration, from the Exodus to the unique spiritual connection to the last supper. What's most impressive is when you see how each element of the Passover points to the Messiah.

30 minute VHS \$19.95 **0023**

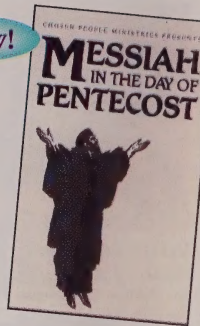


MESSIAH IN THE DAY OF ATONEMENT

Centuries ago the prophet Isaiah foretold a Suffering Servant, the Messiah, who would provide atonement by dying for the sins of his people. The true meaning of this atonement is dramatically captured in this video that teaches about how Messiah triumphantly fulfilled the biblical Day of Atonement. Your eyes will be opened and your heart will be touched.

30 minute VHS \$19.95 **0024**

New!

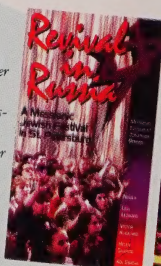


MESSIAH IN THE DAY OF PENTECOST

Tradition teaches that the Torah (Law) was given on Shavuot (Pentecost). When the Law was given 3000 Jewish people died because they worshipped a golden calf. Fourteen hundred years later, on the Day of Pentecost, 3000 Jews were made alive through the outpouring of God's spirit and faith in the Messiah Yeshua (Acts 2:41). Learn the truth about this special day in this excellent video.

30 minute VHS \$19.95 **0025**

Now meet another friend of mine. Since the door of opportunity to evangelize the republics of the former Soviet Union opened, Jonathan Bernis has devoted himself to ministering there. Through music festivals, Jonathan has brought together the best in Messianic performers to reach the hungry Russian people. The music and messages are spectacular (*Revival One: Kol Simcha, Nagila, Helen Shapiro and more; Revival Two: Kol Simcha, Marty Goetz, Victor Klimenko, and more*), but the real blessing is watching thousands of Russian Jews and many non-Jews come to the stage to receive the salvation of God. These videos will send chills up your spine and bring tears to your eyes.



REVIVAL IN RUSSIA—A MESSIANIC MUSIC FESTIVAL IN ST. PETERSBURG
90 minute VHS \$24.95 **0020**

REVIVAL IN RUSSIA—A MESSIANIC MUSIC FESTIVAL IN MOSCOW
2-hour VHS \$29.95 **0026**

New!

ISRAEL IN BIBLE PROPHECY

Maybe you can't get to Israel, but Dr. David Reagan can bring the holy land to you. With a beautiful background of music set against scenes of Israel, this excellent bible teaching shows you how prophecy is being fulfilled in the land today.

47 minutes VHS \$19.99 **0022** 0-945593-01-5



READY TO REBUILD

Companion to *Ready to Rebuild* (see page 14) by Ice and Price, this is a groundbreaking documentary showing the already consecrated corner-stone, priests in training, and special Temple implements. Includes on-site interviews with leaders in the rebuilding-the-Temple movement.

53 minutes \$19.99 **0002** 1-56507-032-1

INSTRUCTIONAL MESSIANIC DANCE PACKAGES

VIDEO/AUDIO/WORKBOOK Regularly \$49.95 each.

If the spirit is willing but you're not quite certain how to get the feet to participate in Messianic worship dance, here's all you need. The instruction is clear and easy-to-follow, even for the first-timer. Once you've learned the dances, you can try them out with the musical cassette that accompanies the kit. Finally, there's a workbook that will enable you to approach this way of worshipping scripturally.

BEGINNER ONE \$39.95 **0027**
BEGINNER TWO \$39.95 **0028**
BEGINNER THREE \$39.95 **0021**
ALL 3 DANCE PACKAGES \$109.95 **0029**

New!



SHABBAT

**NEW
ITEMS!**



THE MESSIANIC JEWISH WAY

by Richard and Michele Berkowitz
In the midst of the tumult that comes from living in the last days, you can experience the joy of God's peace by observing his day of rest, his Sabbath. Even if you've never celebrated Shabbat before, this book will guide you into the rest that God has for all who would enter in. Sabbath is a picture of the eternal rest we have in the Lord. This helpful handbook includes worshipful prayers, music, delicious recipes, in short, everything you need to celebrate the Sabbath. Includes a discussion of the Saturday or Sunday Sabbath question.
48 pages \$4.95
LB16 1-880226-00-6

SHABBAT: CELEBRATING THE SHABBAT

JUST IN!



Two Hebrew words are used to describe Shabbat, the Sabbath: *malkah* (queen) and *kallah* (bride). Shabbat is a royal, beautiful woman, one to be wooed. This is an incredible picture of the Messianic Kingdom. Scripture teaches that to the Lord one day is like 1000 years (Psalm 90:4 and 2 Peter 3:8-10). In God's seven-day week, each day represents 1000 years. The final day of that week is the Sabbath of God, the 1000-year long Messianic Kingdom. This millennium is like the queen, the bride, whom we await each week. Not only do we eagerly anticipate her coming, but we work toward her arrival, as a man works for a bride. Jacob worked for Rachel for seven years; the time sped by, for his goal was so beloved. It is proper for us, too, to work all week to earn our bride, the Shabbat rest. And while there is daylight, let us work toward the most worthy goal—the Sabbath of the Messianic kingdom.

A. TALLIT Men's prayer shawl. 66" long. Wool/silk blend. Blue trim. The fringes represent God's laws. \$29.95 **OJT01**

B. CHALLAH COVER Embroidered with silver metallic thread, it will beautify your table as it covers your Sabbath bread. \$29.95 **OJC01**

KIPPAH Men's head covering, to show submission to God.

C. & D. Embroidered design on black velvet. Made in Israel. \$13.95 **C. OJK02** **D. OJK03**

E. Crocheted, in assorted colors. \$11.95 **OJK01**

CANDLESTICKS & CANDLES Sabbath candles are lit by a woman to welcome the day of rest.

F. 6.5" high. Brass candlesticks with woman praying (1 piece). \$19.95 **OJSC01**

G. 6" high. Brass candlesticks (pair), tall with round base. \$19.95 **OJSC02**

H. 3.5" high. Brass candlesticks (pair) with round base. \$14.95 **OJSC03**

I. White Sabbath candles. Box of 72. \$9.95 **OJCN01**

KIDDUSH CUPS

Used at beginning of Shabbat (and other holy days) to set them apart. **J.** 6.25" high. Hammered brass cup. \$19.95 **OJKBC01**

K. 5.25" high. Heavy sterling silver cup with grape clusters. \$34.95 **OJKSC01**

NOT SHOWN. 6.25" high cup of hammered silver with star of David. \$19.95 **OJKSC02**

HAVDALAH SET

Havdalah is a short, sweet ceremony that closes the Sabbath.

L. 4-piece Havdalah set, Armenian style. Plate 8.5" diameter. \$49.95 **OJH01**

M. Havdalah Candle (round) \$3.95 **OJHC01**

N. Havdalah Candle (flat)—(to use with the Havdalah set above) \$4.95 **OJHC02**

O. 3-PIECE SHABBAT SET

Armenian style pottery, includes candlesticks 4.5" high and challah tray 8". (See photo to left) \$29.95 **OJSH01**



CALENDAR QUOTE

For more on the calendar, see page 3

Sabbath



JUDAICA

**NEW
ITEMS!**



Here are some beautiful items from Israel: Hanukkah menorahs (lamp-stands) (see John 10:22); some dreidels, four-sided tops that children enjoy at Hanukkah; also rams horns blown at the Feast of Trumpets; and gift items to remember Jerusalem.

MENORAHS, TRADITIONAL

- A. Solid brass, large, 11" **OJML01** \$49.95
 B. Solid brass, medium, 8.25" **OJMM01** \$39.95
 C. Solid brass, small, 6" **OJMS01** \$29.95

D. MENORAH

- Solid brass with Lions of Judah and Ten Commandments **OJML001** \$49.95

DREYDELS

- Game instructions included.
 E. Hand-painted olive wood, 3". **OJD01** \$29.95
 NOT SHOWN: 1-1/2" plain wood. **OJD02** \$1.95

SHOFAR (RAM'S HORN)

- F. Small; no two exactly alike. **OJS01** \$39.95

PLAQUES/PLATES

- Handsome handpainted acrylic enamel pictures mounted on black wood, 4.75" x 3.5"
 G. Jerusalem Panorama **OJPL01** \$9.95
 H. "God Bless Our Home" **OJPL02** \$9.95
 (ON COVER) Jerusalem plate, 10.75" diameter, handpainted, Armenian style **OJPJ01** \$22.95

"And you shall put them on the doorposts of your houses..." God told us to place the words of his instruction where they would be handy. The Mezuzah is mounted on the doorpost as a practical reminder to keep his Word in our hearts. All mezuzahs have a Shin, the Hebrew letter that stands for Shaddai, "Almighty." Hebrew/English scriptures included to place in mezuzahs. Instructions on mounting are included.

MEZUZHAS



- A. Brass with Star and Shin 3.5" **OJM10** \$5.95
 B. Brass with Shin 3.5" **OJM11** \$5.95
 C. Brass with Lion 3.5" **OJM06** \$5.95

- D. Brass with the Ten Commandments 3.5" **OJM12** \$5.95
 E. Brass with Menorah & Shin 3.5" **OJM07** \$5.95
 F. Tower of David, hand-painted by Russian immigrants on olive wood 6" **OJM09** \$29.95

- G. Handpainted enamel on olive wood with Shin 4.5" **OJM02** \$14.95
 H. Jerusalem motif, hand-painted olive wood 5.25" **OJM01** \$10.95
 I. Ceramic Jerusalem motif, wide 5x1.75" **OJM13** \$22.95

- J. Ceramic Jerusalem motif, narrow 5.25" **OJM14** \$22.95
 K. Patina on brass with Ten Commandments 4.5" **OJM15** \$8.95
 L. Brass & enamel design of 12 tribes of Israel 3.75" **OJM16** \$7.95

JEWELRY



Looking for a way to express your love for Yeshua and his people? May I suggest wearing a Star of David, a Chai (Hebrew for "life"), a Shin (Hebrew for "Almighty") or a Mezuzah around your neck. Jewish people expect believers to wear crosses, but if you wear one of our jewelry items, it might give you an opportunity to explain that you believe in the Jewish Messiah, or that you wish to show your love and support for Israel! Try it and see!

IT IS GOOD!

GROWING UP IN A MESSIANIC JEWISH FAMILY

A STORY TO READ AND COLOR

by Steffi Rubin

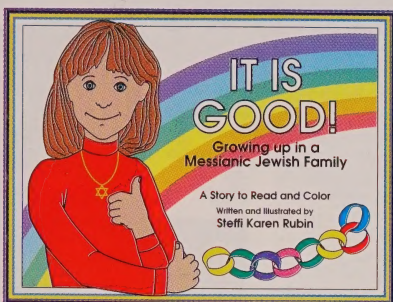
Meet *Tovah!* Tovah (Hebrew for "Good") is growing up in a Messianic Jewish home, learning the complete meaning of God's special days. An ideal book for young children, it can help teach the biblical holidays and how to celebrate faith in Yeshua (Jesus) in a "Jewish" way. Great hands-on fun!

32 pages

\$4.95

LB11

1-880226-06-5



RIGHTEOUS RHYMES VOL.1 RIGHTEOUS RHYMES VOL.2

Jamie Lash

When our daughters were just old enough to operate their Fisher-Price cassette recorders (gifts from their grandparents) they would walk around the house singing along with Jamie. These are familiar nursery rhyme tunes with biblical lyrics. Jamie's warmth makes her an instant friend to all! Each volume includes a cassette, a book of sheet music, and pictures to color!

Volume 1

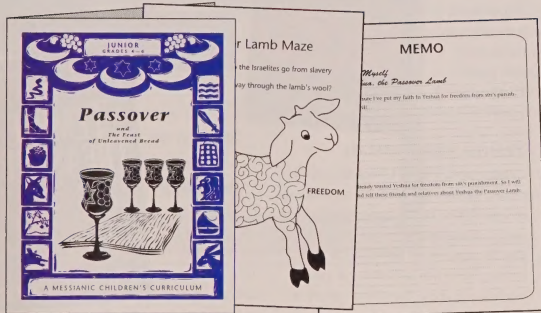
\$9.95

OT20

Volume 2

\$9.95

OT21



CELEBRATIONS OF THE BIBLE CHILDREN'S CURRICULUM SUPPLEMENT

These lessons highlight the biblical meaning, traditional observance and New Testament fulfillment of the Bible's celebrations. Great for home or congregation. Each holiday includes 4 units (Preschool, Primary, Junior, and Children's worship (extra lessons for special holiday services). Crafts, worksheets, and games included.

8 holidays, each with 4 units

\$49.95 complete curriculum

CB00

1-880226-52-9

\$9.50 per holiday, \$5.00 for one unit of any holiday

- Rosh HaShanah—Trumpets (RH00)
- Yom Kippur—Atonement (YK00)
- Sukkot—Tabernacles (SK00)
- Hanukkah—Dedication (HK00)
- Purim—Feast of Esther (PU00)
- Passover—Matzah (PS00)
- Bikkurim—First Fruits (YB00)
- Shavuot—Pentecost (SH00)

(Ordering note: "00" at the end of the code means that you're ordering the entire holiday—all 4 levels. If you

wish to order only certain levels, replace "00" with "01" (Preschool), "02" (Primary), "03" (Junior), or "04" (Children's Worship).

JEWELRY FOR ADULTS AND CHILDREN!

A. Gold plated Star of David post earrings
JE2100 \$5.95

B. Gold plated Chai pendant
JE2030 \$5.95

C. Gold plated Shin pendant
JE2391 \$11.95

D. Gold plated Star of David
JE2010 \$5.95

E. Sterling silver Chai
JE2167 \$17.95

F. Sterling silver Mezuzah
JE2163 \$27.95

G. Sterling Silver Star of David
JE2363 \$17.95

H. Sterling silver Mezuzah
JE691 \$27.95

I. Sterling Silver Chai Filigree
JE2359 \$17.95

J. Gold Plated Charm Bracelet: chai, star, mezuzah, menorah, and Torah scroll.
JE2015 \$14.95

NOTE: All jewelry is delivered with a chain and in a clear crystal presentation box.

Not Shown:
Gold Plated Star of David dangle earrings
JE2003A \$5.95

Gold Plated Chai Dangle earrings
JE2003B \$5.95

Sterling Silver Star of David
JE2165 \$17.95

Sterling Silver Mezuzah, with Shin and Star
JE2170 \$27.95

Sterling Silver Mezuzah filagree
JE2477 \$27.95

BEST IN BOOKS

BETRAYED

When successful Jewish businessman, Stan Telchin, learned of his daughter's faith in Yeshua, he set out to prove her wrong. Instead his own life turned completely around as he, too, received the Messiah! Stan's testimony has influenced more Jewish people for the Messiah than any other of its kind. A warm and honest book, one that will touch your heart and the hearts of the Jewish people you give a copy to.

140 pages \$8.00
OB08 0-8007-9068-5



BLOW THE TRUMPET IN ZION

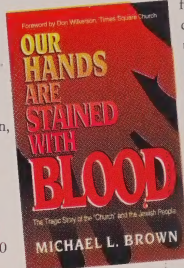
Richard Booker presents to you the dramatic story of God's covenant plan for Israel as it is recorded in the Bible and revealed throughout history. Included is a fascinating survey of the entire history of Israel and the Jewish people: past glory and suffering, present crisis, and future hope.

222 pages \$8.95
OB16 1-56043-009-5

OUR HANDS ARE STAINED WITH BLOOD

by Dr. Michael L. Brown
Anti-Semitism has all-too-often been found among people who call themselves "Christians." Here is a sobering, important study for all who would love Messiah's "brethren according to the flesh...who are Israelites." Foreword by Don Wilkerson, endorsed by Richard Halverson, Rabbi William Berman, and Leonard Ravenhill, to name a few.

264 pages \$9.95 OB10
1-56043-068-0



YESHUA THE MESSIAH

In this book, David Chernoff seeks to return Yeshua the Messiah to his proper Jewish and biblical roots, and at the same time answer the difficult questions that so often stand between the non-believer and faith in Yeshua. A good explanation about Jews who believe in Yeshua the Messiah.

96 pages \$6.95
OB28 1-880226-59-6

JEWISH ROOTS

Dan Juster
Messianic Jewish theology is of significance not only to Jewish believers, but to all believers. This book sets forth a clear doctrinal discussion of interest to believers of all backgrounds who wish to grow in their understanding of the Bible by exploring its Jewish roots.

336 pages \$11.95
OB22 0-937831-00-X

ISRAEL, THE CHURCH AND THE LAST DAYS

by Dan Juster and Keith Intrater
The Last Days is a topic of great controversy. Is there a Millennial Age or is this the Kingdom Age? This book presents a new perspective to consider.

282 pages \$9.95
OB21 1-56043-061-3

READY TO REBUILD THE IMMINENT PLAN TO REBUILD THE LAST DAYS TEMPLE



Video available See page 10
After centuries of persecution and dispersion, Jewish

people in Israel are pursuing the rebuilding of the Temple with increasing fervor. This fast-moving overview of contemporary events shows you why the Temple is significant in Bible prophecy. You'll learn a lot.
288 pages + 16 pages of photos
\$9.99 OB09 0-89081-956-4

Video also available soon!

NEW

IN SEARCH OF TEMPLE TREASURES

The search for the ark of the covenant has fired the imaginations of archaeologists students of prophecy—even Steven Spielberg! Randall Price, co-author of *Ready to Rebuild*, did extensive research and conducted dozens of interviews about this most exciting quest. Includes photographs.

Video available soon (call LEDERER for details!)

380 pages \$9.99
OB31 1-56507-127-1



HOLY WAR FOR THE PROMISED LAND

The eyes of the world are never far from the Middle East. In this book, veteran news reporter David Dolan provides us with unique insights into the underlying causes of the Arab/Israeli conflict and an assessment of what we can expect in the coming days. Here is a first-hand report from "the front."

274 pages \$9.95
OB06 0-8407-3325-9

GOD'S MAN IN BABYLON

THE VISIONS AND PROPHECIES OF DANIEL
by Harold A. Sevener

Understanding the book of Daniel is essential to understanding Bible prophecy as a whole and necessary for grasping the Book of Revelation. This work, by the past president of Chosen People Ministries enables you to not only discover the truths of Daniel, but provides the way for you to apply these truths to your life.

260 pages \$9.95
OB30 1882675-02-9

WHAT THE RABBIS KNOW ABOUT MESSIAH

by Rachmiel Frydland
Jewish thought of the twentieth century has radically departed from traditional Jewish opinion about the Messiah. This concise presentation depicts Messianic understanding and belief throughout Jewish history. Thoroughly researched and well-documented, this book will open your eyes even more to the Messiahship of Yeshua.

126 pages \$6.95
OB03 0-917842-00-6

TRACTS



L'CHAIM BOOKLETS

Similar to the popular *Four Spiritual Laws*, this booklet, prepared by my good friend, Messianic Rabbi John Fischer, is available in both English and Russian. *L'Chaim* clearly presents the plan of God's salvation in the Messiah using Old Testament references only. Perfect for sharing the gospel with Jewish people.

Just remember, *L'Chaim* means "to life"!

\$.75 per booklet

OTLE (English)

LTLR (Russian)

THE MOST FAMOUS JEW

Do you know what many well-known Jewish people had to say about Jesus, the most famous Jew of all time? The information in this tract will surprise both you and your Jewish friend! Available in English and Russian.

Available in packs of 10, \$2.00

LTLE (English)

LTFR (Russian)

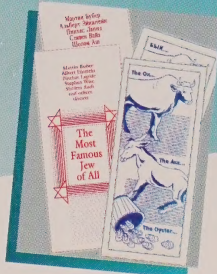
THE OX... THE ASS... THE OYSTER

This article, reprinted from our Lederer anthologies (see back cover), is an apt examination of the place of the chosen people in relation to God, their Creator and Chooser. A great conversation starter! In English or Russian.

Available in packs of 10, \$2.00

LTLE (English)

LTOR (Russian)



CERTIFICATES

There are hallmark events in the life of any individual: weddings, baby dedications, achievements. There are also times when you just want to express appreciation to someone. These beautiful full-color certificates commemorate these special times!

Certificates can be customized with the name of your congregation at no additional charge (minimum order 10).

To personalize, call for pricing.

\$3.00 per certificate

Sample pack of 11, \$29.95, LC00

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- LC02
- LC03
- LC04
- LC05
- LC06
- LC07
- LC08
- LC09
- LC10
- LC11

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Bat Mitzvah	LC03
Brit Milah (Circumcision)	LC04
Ketubah (Marriage Certificate)	LC05
Membership	LC06
Messianic Mikveh (Baptism)	LC07
License to Minister	LC08
Naming/ Dedicating a Baby	LC09
Ordination	LC10
	LC11

PENTECOST, or SHAVUOT in Hebrew, is also called *Natan Torah*, "Giving of the Torah," for it was then God gave the Ten Commandments (Exodus 19). Tradition teaches that the Lord offered the Ten Commandments to 70 nations in Deuteronomy 32:8. His voice was divided into those 70 languages amidst thunder and lightning. The giving of the Torah was surrounded by signs and wonders. The festival of Shavuot arrived, and the believers gathered together in one place. Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting. Then they saw what looked like tongues of fire, which separated and came to rest on each of them. Each was filled with the *Ruach HaKodesh* and began to talk in different languages, as the Spirit enabled them to speak (Acts 2:1-4).



CALENDAR QUOTE

For more on the calendar, see page 3

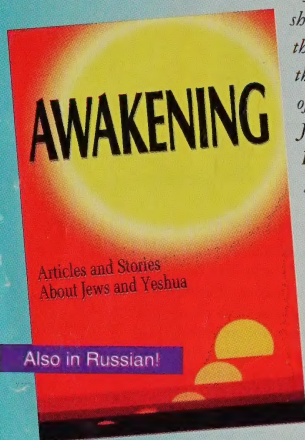


Pentecost

UNBELIEVABLE EVANGELISTIC SPECIAL!

FIVE WITNESSING ANTHOLOGIES REGULARLY \$22.75 YOURS FOR ONLY \$9.95.

If you like to read, these five Lederer anthologies, packed with testimonies, essays, articles, stories, scripture and more, will be a real meh-khah-yah (a pleasure) for you. They are the ideal books to give to a Jewish friend. And more than that, they are a joy for believers to read. We are making them available to you at a discount because we want them to be in your hands, not on our



shelves, so you can receive the blessing of reading them and the privilege of passing them on to a Jewish person you know.

I personally came to know the Messiah after reading several of these excellent evangelistic books, as have many other Jews. Take advantage of this one-time special NOW.

AWAKENING

A collection of articles, testimonies, and stories about Jewish people and their relationship with God, Israel, and the Messiah. Includes the widely distributed and highly effective tract, "The Most Famous Jew of All," as one of the chapters. One of our best anthologies, widely used for witnessing to Jewish people. If you don't know what to say, let this book do the talking for you.

110 pages \$5.95

English **LB15** 1-880226-09-X

Russian **LB14** 1-880226-01-4

(Russian not part of special offer)

RAISINS AND ALMONDS

This fascinating collection of poetry, prose, and music, taking its name from the familiar Yiddish folk song, draws the reader from page to page and is perfect to give to older Jewish people with whom you would like to share the faith. Has been used to reach countless numbers of Jewish people with the Gospel.

96 pages \$3.95

LB05 1-880226-10-3

WOULD I? WOULD YOU?

This book presents the moving testimonies of fourteen Jewish people who have stood at the crossroads and decided to trust the Messiah for salvation. Your heart will be touched as you read their stories and feel their love for their Lord. When you give this to Jewish people, they will be gently brought to the poetic invitation on the last page. You'll be blessed by reading it.

104 pages \$3.95

LB07 1-880226-13-8

A WAY IN THE WILDERNESS

A power-packed collection of essays that wrestle with spiritual issues such as "Did the Jews Kill Christ?" "Is the New Testament Anti-Semitic?" "Jesus was not a Christian" and "Immortality in Jewish Thought." This book will challenge your mind while stirring your heart and will help your Jewish friend come to know the Messiah, too, when you share it.

111 pages \$4.95

LB04 1-880226-08-1

THE OX... THE ASS... THE OYSTER

This witnessing anthology contains the writing of Benjamin Disraeli, former Prime Minister of England, Dr. Alfred Edersheim, renown scholar, Dr. Henry Einspruch, founder of Lederer, and other Jewish people who knew Yeshua (Jesus).

104 pages \$3.95

LB06 1-880226-11-1

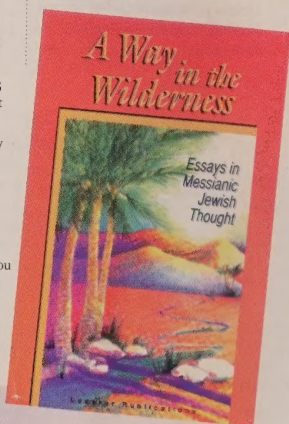


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LIMITED OFFER!

ORDER ALL FIVE FOR ONLY \$9.95!

LB2I



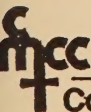
But the angel
spoke and said
to the women

Do not be
afraid, for I
know that
you seek

Jesus, who
was crucified +

he is not here, for he has
risen even as he said +

Alleluja Alleluja Alleluja ^{at}



Covenant Metropolitan Community Church

(205) 599-3363 5117 First Avenue, North P.O. Box 101473 Birmingham, Alabama 35210

COVENANT METROPOLITAN COMMUNITY CHURCH

Rev. Marge Ragona, Pastor Mark Cobb, Interim Choir Director

Worship Coordinator/Tuscaloosa: Dr. Lee Rahe

In Clergy Formation: Andy Mullins (Atlanta), Greg Bullard (Memphis)

Richard Barham, John Foust, Dr. Lee Rahe

+ + + + +

Easter Sunday

April 7, 1996

Morning Worship, 11:00 a.m.

***The Congregation will please stand**

WELCOME AND ANNOUNCEMENTS

Steve Parker

PRELUDE

*CALL TO WORSHIP

Richard Barham

ONE: Christ is risen!

MANY: Christ is risen indeed!

ONE: God is our strength and our power;

MANY: God has become our salvation!

ONE: Christ is risen!

MANY: Alleluia!

*OPENING PRAYER

Rev. Ragona

*HYMN OF PRAISE

Jesus Christ is Risen Today!

Printed

OUR GIFTS TO GOD

Our Prayer Offerings

Randall

Together, let us pray for:

the people of this congregation
those who suffer and those in trouble
the concerns of our community
the world, its peoples, and its leaders
the church universal -- its leaders, its members,
and its mission

Our Tithes and Gifts

Offertory: *All Earth Rejoice*

*THE DOXOLOGY

Praise God from whom all blessings flow.

Praise God all creatures here below.

O praise God, Alleluia.

Praise God above ye heavenly host,

Praise Maker, Christ and Holy Ghost.

O praise God, O praise God.

Alleluia, Alleluia, Alleluia

THE CHILDREN'S MOMENT

Peg Schoettlin

READINGS FROM THE SCRIPTURES

Acts 10: 34-43

Colossians 3: 1-4

* Matthew 28: 1-10 (Please rise as you are able.)

ANTHEM

The Choir

Behold the Lamb

SERMON

Rev. Ragona

The Women's Insight

THE COLLECT CALL TO CONFESSION

Loving God, despite the wonders you have shown forth throughout your creation, we still set our eyes on the things of this earth. We keep the message of your great good news to ourselves. Yet, because of your love for us, we do not have to abide the sting of death, because the One who died and rose again has paid the price on our behalf. For the sake of the same Jesus Christ our Lord, forgive us where we have failed and let us see resurrection in our own lives. Hear now our silent confessions...

CHRIST'S PRAYER "Our Creator, which art in heaven..."

WORDS OF ASSURANCE AND PARDON

We have confessed our humanness and need for God's grace. God has promised that we are forgiven for our weakness, our insensitivity, our cynicism and our lack of faith. We accept this assurance with humility and with the hope that it will lead to our resurrection.

THE GREAT THANKSGIVING

Celebrant: God be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them up to God.

Celebrant: Let us give thanks to God.

People: It is right to give God thanks and praise.

Celebrant: It is right to give you thanks and praise for you alone are God living and true.

INVITATION TO HOLY COMMUNION

Words of Institution

THE MYSTERY OF OUR FAITH

Christ has died.

Christ is risen

Christ will come again.

SHARING OF THE SACRAMENT

Note: Communion is served both at the seats and at the altar; you may choose to take communion at either place.
Communion is served with nonalcoholic grape juice.
Please hold your empty communion cup until the basket is passed.
Please do not put it on the seat. Thank you.
Intercessors are available for prayer on each side of the altar.

COMMUNION MUSIC

In the Garden

Women's Quartet

588

PRAYER OF THANKSGIVING

*THE HYMN OF CELEBRATION

Easter People, Raise Your Voices

Printed

*OUR FAMILYSHIP CIRCLE

*BENEDICTION

CHORAL BENEDICTION

The Choir

Crown Christ

*THE PASSING OF THE PEACE

WELCOME VISITORS

Your presence here this morning is a real blessing for us! We hope you also received a blessing from the service and will consider making CMCC your church home. Please take a moment to fill out a Visitor's Card (be sure to include your Zip Code) and drop it into the offering plate when it is passed. Let us know how we can serve you. WELCOME!

ANNOUNCEMENTS

REGULAR EVENTS EACH WEEK

SUNDAY

Inquirer's Class: Polity/Government	9:30 a.m.
Morning Worship and Children's Church	11:00 a.m.
Evening Worship and Praise Service	7:00 p.m.

MONDAY Instrumentalists practice	6:30 p.m.
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TUESDAY

Choir Praise	6:30 p.m.
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WEDNESDAY: The Many Faces of God	7:00 p.m.
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THURSDAY

Bible Study (Maps are available in the foyer)	7:00 p.m.
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OTHER ANNOUNCEMENTS

Monday, April 8, 6:00 p.m. Personnel Committee meeting (closed); 7:00 p.m. Board Meeting (open to everyone).

Wednesday, April 10, 7:00 p.m. Contemplative prayer study, *The Many Faces of God*. This week: "God, the potter, recreates us."

Friday, April 12, 7-10 Common Ground Coffee House at the church, sponsored by GALAA.

April 20, 7:00 p.m. In keeping with our "Forging New Alliances" theme for the year, Howard Warren, a Presbyterian gay man seeking ordination and an AIDS chaplain in Indianapolis will be speaking at our church. He has been denied any other pulpit in Birmingham.

District Conference, May 17, 18, and 19 in Nashville. Registration forms are in the lobby; please see Shirley Lambert or Wes Fortner, our delegates, for more information.

For Your Information

Members	128	Agape House	\$1000
Attendance	150	Year to Date	\$415
Budget	\$8,316	Other Benevolence	\$300
Last Month	\$8,490	Given to CAF	\$130
Last Sunday	\$1,585	Given from CAF	\$360

Jesus Christ is ris'n today

7.7.7.7. with Alleluias

EASTER HYMN

Stately

1 Je - sus Christ is ris'n to - day,
 2 But the pains which you en - dured, Al - - le - lu - ial
 3 Haste, ye seek - ers from your fright,

Our tri - umph - ant ho - ly day,
 Our sal - va - tion have pro - cured; Al - - le - lu - ial
 Take to Gal - i - lee your flight;

Who did once up - on the cross,
 Who en - dured the cross and grave, Al - - - le - lu - ial
 To the sad di - sci - ples say,

Suf - fer to re - deem our loss.
 Sin - ners to re - deem and save. Al - - le - lu - ial A - men.
 Je - sus Christ is ris'n to - day!

4 Lo, the earth awakes again. . .
 From the winter's bond and pain. . .
 Bring we leaf and flow'r and spray. . .
 To adorn this happy day. . .

5 Once again the word comes true. . .
 All the earth shall be made new. . .
 Now the long, cold days are o'er. . .
 Life and gladness are before. . .

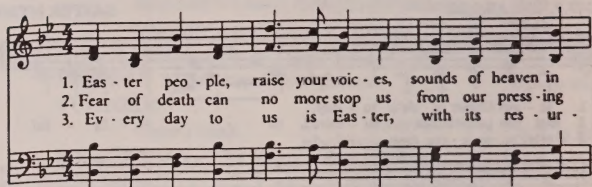
TEXT: Latin, 14th cent.; tr. Tate and Brady, 1698; v. 4 & 5 from Samuel Longfellow, 1887, alt.

MUSIC: from *Lyra Davidica*, 1708; alt. 1749

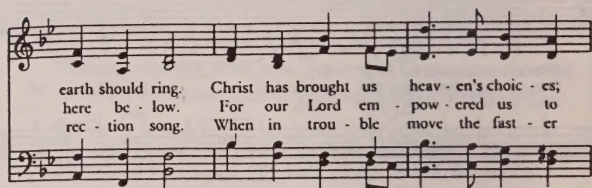
From *The Hymnal* 1940, © Church Pension Fund

EASTER

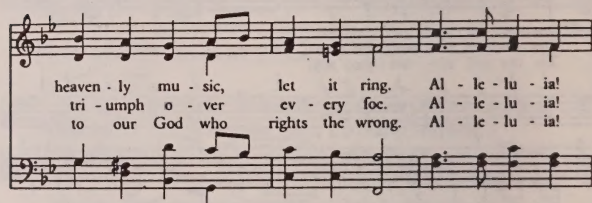
Easter People, Raise Your Voices



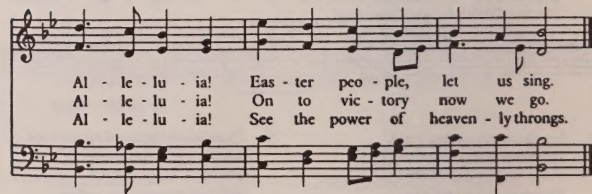
1. Eas - ter peo - ple, raise your voic - es, sounds of heav - en in
 2. Fear of death can no more stop us from our press - ing
 3. Ev - ery day to us is Eas - ter, with its res - ur -



earth should ring. Christ has brought us heav - en's choic - es;
 here be - low. For our Lord em - pow - ered us to
 rec - tion song. When in trou - ble move the fast - er



heav - en - ly mu - sic, let it ring. Al - le - lu - ia!
 tri - umph o - ver ev - ery foe. Al - le - lu - ia!
 to our God who rights the wrong. Al - le - lu - ia!



Al - le - lu - ia! Eas - ter peo - ple, let us sing.
 Al - le - lu - ia! On to vic - tory now we go.
 Al - le - lu - ia! See the power of heav - en - ly throngs.

WORDS: William M. James, 1979
 MUSIC: Henry T. Smart, 1867

REGENT SQUARE
 87.87.87

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Passover

COVENANT METROPOLITAN COMMUNITY CHURCH

Rev. Marge Ragona, Pastor Mark Cobb, Interim Choir Director

Worship Coordinator/Tuscaloosa: Dr. Lee Rahe

In Clergy Formation: Andy Mullins (Atlanta), Greg Bullard (Memphis)

Richard Barham, John Foust, Dr. Lee Rahe

*So the Lord
brought us out
of Egypt*

*with an
outstretched arm,
with great terror
and with
miraculous signs
and wonders.*



COVENANT METROPOLITAN COMMUNITY CHURCH

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Maundy Thursday

Seder

April 4, 1996

The following items are present at the head table. Items with an asterisk are present at every table. Unless otherwise noted, the liturgy is led by the head of the household.

*Matzah: Unleavened bread, from unleavened dough sunbaked on the desert rocks, which the Hebrews made and ate during their hasty departure from Egypt.

Pesach: Roasted lamb shankbone, representing the sacrificial Passover lamb (Exodus 12:21-27).

*Maror: Bitter herb, usually ground horseradish. A reminder of the bitterness of life in bondage -- not only in Egypt, but everywhere.

*Karpas: Garden greens, usually watercress or parsley. At ancient banquets, the appetizer. The greens are dipped in a small bowl of salt water, recalling the hyssop dipped for sprinkling on the doorposts of Hebrew dwellings in preparation for the Exodus (Exod. 12: 22).

*Haroset: A mixture of apples, nuts, dates, cinnamon and sweet wine which serves to sweeten the bitter herbs. Because of its appearance, it symbolizes the mud mixed with straw used by the slaves to build Egypt's great monuments.

Roasted Egg: Represents the burnt offerings brought to the Temple during festivals in ancient days.

Fruit of the Vine: The traditional symbol of rejoicing. "Wine to gladden your hearts (Psalm 104:15) Note: We are using grape juice.

Afikoman: In ancient times the last morsel of the paschal lamb, eaten at the end of the Passover meal. In modern

times, it is represented by half of the middle matzah in the ceremonial Seder dish, which when broken off, is hidden until the end of the meal.

Elijah's Cup:

For the Jew: An extra cup of wine, displayed to welcome the beloved prophet of hope who would announce the Messiah's coming.

For the Christian: This cup now represents the Cup of Blessing, the Passover, "shed for you...for the forgiveness of sins."

Candelabra:

The symbol of God's presence at the ceremony. Usually a three-tiered candelabra is used. We are using the altar candles.

Water and towel: Used for the leader's ceremonial hand-washing.

Candlelighting and Blessing

Father: Welcome to our seder. Tonight we are participating in history's most ancient and continuously observed festival. Tonight's ritual is called a *seder* because it follows a prescribed order in the unfolding of the service. The word *seder* means "order" in Hebrew. Throughout the ritual we will celebrate two principal events in the history of God's people. We will participate in the Exodus from Egypt, and we will recall that Jesus observed Passover with his disciples on the night before he died.

Mother: We are celebrating on this night, in unity with the whole people of God, the great Passover sacrifice. "And when your children ask what does this service mean to you, you will answer that this is the Passover offering of the Lord who passed over the houses of the children of Israel in Egypt, when God struck Egypt." (Exodus 12:27)

Father: At the conclusion of our seder, we will join together in a simple Agape in memory of the fact that the Last Supper was the Passover observance at the time of the Temple. During the Passover supper, Jesus gathered all of us to himself in the ritual sharing at the breaking of bread. After the supper, he joined us to himself in the new covenant of his love. Therefore, we will complete our evening in unity with the whole family of God with a rededication of ourselves to the new commandment of Agape love.

The Passover is also the celebration of the love, compassion and constant care that the God of mercy has for all God's children. Four times during the ritual we are obligated to toast God for our liberation

from bondage. These four cups of the "fruit of the vine" are based upon the four promises that God made to the children of Israel in Egypt through Moses

- a. "And I will bring you out from under the tribulations of Egypt.
- b. "And I will deliver you from their slavery.
- c. "And I redeem you with an arm outstretched and with great judgments.
- d. "And I will be your God."

Mother: The rabbis taught that everyone was obligated to drink these four cups, including all the women and children. Rabbi Judah is recorded to have asked of what benefit is wine to women and children. It was decreed that they, as well as the men, were obligated to drink the four cups because women and children were also participants in that great miracle of the Exodus.

WOMEN: Praised are You, O Lord our God, ruler of the universe. You have blessed us with your commandments and directed us to kindle holy-day light.

Praised are You, O Lord our God, you have given us life, kept us safely, and brought us to this holy season.

MEN: May God bless you and keep all of you. May God be pleased with you and be gracious to you. May God watch over all of you and grant you peace. (Numbers 6: 25-27)

THE SEDER

I. The Kiddush -- The Blessing of the Festival

(The first cup of juice is raised.)

Father: With praise and with the symbols of the past, we renew the memories of our past and the promise of our future.

Blessed are you, O Lord of God, king of the universe and creator of the fruit of the vine.

Praised are You, O Lord our God, ruler of the universe, who has chosen us from all peoples and exalted us and blessed us with your commandments. In love have you given us, O Lord our God, solemn days of joy and festive seasons of gladness, even this day of the Feast of Unleavened Bread, a memorial of the departure from Egypt and, in the fullness of time, the institution of the sacrament of the communion. You have chosen us your servants and has made us sharers in the

blessing of your holy festivals. Praised are You, O Lord, who blesses your people.

Together: Praised are you, O Lord our God, ruler of the universe, creator of the fruit of the vine. (Drink the first cup.)

II. WASHING OF THE HANDS

"I wash my hands in innocence, and go about thy altar, O God, singing aloud a song of thanksgiving, and telling all your wondrous deeds" (Psalm 26:6-7). (*Wash hands and forearms with great flourish; dry with towel.*)

Reader: Jesus, knowing that all things had been given to him by God, and that he had come forth from God and was now returning to God, rises from the supper and lays aside his outer garment, the Tallit. He takes a towel, and he girds it about himself. Then he pours water into a basis and begins to wash the disciples' feet and to dry them with the towel which he has wrapped around him.

He then comes to Simon Peter who says to him, "Lord, are you going to wash my feet?" Jesus answers him, "What I am doing for you, you do not understand now, but you will understand me later."

Peter says to him, "You will not wash my feet --ever!"

Jesus answers him, "If I do not wash you, you have no place with me."

Simon Peter says to him, "Lord, not only my feet but my hands and my head also."

Jesus says to him, "Having been bathed, there is no need but for the feet to be washed and you are all clean, but not all of you."

For he knew who would betray him and because of this he said, "Not all of you are clean." After he had washed their feet, he put on his outer garment and reclined again. He said to them "Do you understand what I have done for you? You call me teacher and Lord, and you are correct because I am. If therefore I, the Lord and teacher, wash your feet, you also ought to wash one another's feet. For I have given you an example: That as I did for you, you should do for each other. As no slave is greater than his master, nor is a messenger greater than the one sending him. If you understand these things, then you are blessed if you do them. (John 13: 4-17)

III. BLESSING OF THE SPRING GREENS

(All present take a piece of parsley and dip it in salt water.)

Together: Praised are you, O Lord our God, ruler of the universe, creator of the produce of the earth. (Psalm 104: 14.)

IV. BREAKING THE MATZAH (Bread)

Father and Mother: Behold this, the bread of affliction that our ancestors ate in the land of Egypt! Let all who are hungry come and eat with us, let all who are needy come and share in our passover supper. Now we are here, next year may we be in the land of Israel! Now we are slaves, next year may we all be free."

(At this point, the porch light is turned on and the front door is left ajar for any unexpected guests. In memory of past persecutions, we wait for the invitation of the prophet Elijah.)

(The leader breaks the middle of the three matzos on the Passover plate. One half is left in the plate. The other is the Afikomen, to be hidden and eaten at the end of the meal.)

Together: Praised are you, O Lord our God, ruler of the universe, who brings forth bread from the earth.

(The wine and juice glasses are filled for the second time. This second cup is the Cup of Narration.)

V. THE STORY OF PASSOVER

(Matzos on the plate are uncovered and held so all may see.)

THE FOUR QUESTIONS *(To be asked by the youngest person present.)*

1. Why do we eat only matzah on this night when on all other nights we may eat either bread or matzah?
2. Why do we taste bitter herbs on this night?
3. Why on this night do we dip salad greens in salt water and bitter herbs in haroset? We don't do this on other nights.
4. On other nights we eat without special ceremonies. Why do we hold this Seder service on this night?

The Answer!

Father: This night is very different from all other nights and you are very wise to ask us the reason for that difference.

On this night, we will celebrate our Exodus from Egypt. Notice the table before us. It is especially set as the stage around which each one of us will participate in reliving that momentous event. Tonight we will experience the flight from slavery to freedom; how the Almighty changed our sorrow to joy, and how the Holy One rescued slaves groveling in misery within the house of bondage and changed us through the observance of God's commandments into God's own liberated people, the people of God. We eat only unleavened bread tonight because there was no time in our rush for freedom to allow our bread dough to rise.

And the Egyptians pressured the people to hasten them while sending them away from their land; for they said, "All of us will be dead!" So the people took up their dough before it was leavened, binding their kneading troughs in their clothes and placing them upon their shoulders. (Exodus 12:33)

Mother: We especially eat bitter herbs tonight to taste again the bitterness of slavery. As we read in the Bible:

Egypt made the children of Israel to slave oppressively by making their lives bitter with hard work fashioning clay bricks and with all kinds of work in the fields. (Ex 1:18)

We dip our food twice this evening, once into saltwater to recall the tears shed in cruel slavery and bitter bondage, and we dip the horseradish into the sweet Charoset to remind us to keep our faith in God, because God changes our cries of sorrow into shouts of joy.

Father: We recline about the table this evening to recall that while the Holy Temple stood in Jerusalem, everyone reclined on couches at the Passover supper to express their joy of being set free on this night. As we read in Scripture:

You shall tell your child, We were slaves to the Pharaoh in Egypt, but God brought us out of Egypt with a powerful hand and an outstretched arm. (Deut 6:21, 26:8)

If the Holy One, had not brought our ancestors out of Egypt then we and our children and our children's children would still be slaves to a Pharaoh in Egypt. Therefore, if we possessed all wisdom and all understanding, and we were endowed with the wisdom of great age, and had complete understanding of the sacred scriptures, it would still

be commanded of us to recount the events of our departure from Egypt.

Blessed is our Omnipresent God, Blessed is the One who gave the Covenant to Israel, Blessed is the One.

Four times we read in Scripture that we are commanded to explain the Passover ritual to our children

When your children shall say to you "what does this ritual mean to you" (Exodus 12:26)

You are to explain to your children this day, saying "This is because of what God did for me when I came out from Egypt." (Ex 13:8)

When your child asks you, hereafter, "what does all this mean?"

And when your child asks you in the future, "What are the testimonies, regulations and laws that God has commanded you to obey? (Deut. 6:20)

Mother: From these verses, it is understood that the Bible speaks to us about four different children: The Child who is Wise, the Rebellious Child, the Unsophisticated Child, and the Child who is too young to ask questions.

Father: The Wise Child is attentive and asks "What are the testimonies, regulations and laws that God has commanded you to obey?" You must instruct these children in the ancient customs and rules governing the observance of Passover. Introduce them into the ritual whereby we celebrate these obligations that are placed upon us. Especially the commitment that there is to be no eating nor involvement in any revelry after the eating of the Afikomen.

The Rebellious Child says, "What does this ritual mean to you?" Not feeling part of the celebration, that child asks "to you" as an outsider having no place in the observance. That child should be answered, "This is because of what God did for *me* when I came out from Egypt." "For *me*, because I have accepted God's call to redemption, but that child would have remained a slave in Egypt by rebelling against God's actions in saving the people.

Mother: The Unsophisticated Child ask, "What does all this mean?" And you will explain to that child, "By the might of God's hand, God brought us out of Egypt, out from the house of slavery."

For the Child too young to ask why this evening is so different from all others, that child should be introduced to the story of the Exodus by interpreting the unusual items on the seder table and explaining in understandable language, "This is because of what God did for me when I came out of Egypt."

Together: The Lord is my strength and my song, and has become my salvation; this is my God, and I will praise my foreparents' God and will exalt my God.

Father: These are the Ten Plagues with which God punished the Egyptians with ever-increasing intensity. So that our second cup, the Cup of the Exodus Narration will not remain full, we will remove some of the "Fruit of the Vine" with a spoon or our little finger, and drop it on our plates as we name each one of the plagues: Blood, Frogs, Lice, Wild Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, Death of the Firstborn.

Together: We grieve over the horrors suffered by our fellow human beings so that we could be liberated. And yet, we can thank and we do praise our God for our redemption.

DA-YE-NU (pronounced Dah-Yay-New), means we should have been satisfied.

(Read responsively)

Had God brought us out of Egypt and not divided the sea for us.

DA-YE-NU!

Had God divided the sea, and not permitted us to cross on dry land.

DA-YE-NU!

Had God permitted us to cross the sea on dry land, and not sustained us for forty years in the desert, and not fed us with manna,

DA-YE-NU!

Had God fed us with manna, and not ordained the sabbath,

DA-YE-NU!

Had God ordained the sabbath, and not led us to the land of Isaiah,

DA-YE-NU!

Had God brought us to Mt. Sinai, and not given us the Torah,

DA-YE-NU!

Had God given us the Torah, and not led us to the land of Israel,

DA-YE-NU!

Had God led us to the land of Israel, and not built the Temple,

DA-YE-NU!

Had God built the temple, and not sent us the prophets,

DA-YE-NU!

Had God sent us the prophets, and not made us a holy people,

DA-YE-NU!

Had God made us a holy people, and not sent the Messiah Jesus Christ,
DA-YE-NU!

Had God sent us Jesus, and not given him to die for our sins,
DA-YE-NU!

Had God given us Jesus to die for our sins, and not raised him to life,
DA-YE-NU!

Had God raised Jesus to life, and not sent us the Holy Spirit,
DA-YE-NU!

Had God sent us the Holy Spirit, and not blessed us with God's presence,

DA-YE-NU – WE SHOULD HAVE BEEN SATISFIED!

VI: HALLEL

Reading of Psalms 113 and 114.

Everyone: Blessed are you, O Lord our God, the king of the universe and creator of the fruit of the vine. *(Drink the second cup.)*

VII. BREAKING AND BLESSING THE UNLEAVENED BREAD

(The leader takes the top matzah and the remainder of the middle matzah from the ceremonial plate, while other participants each take a small portion from the plate near them, breaking the matzah while the leader recites the following blessing.)

Blessed are you, O Lord our God, king of the universe. You have sanctified us by your commandments and commanded us concerning the eating of this Matzah.

Mother: When everyone has received their piece of Matzah, take some of the salt on your plate and sprinkle it onto the matzah. This reminds us of the sacramental nature of the Passover matzah. It is salted just as the paschal lambs were salted as a sacrificial offering, before roasting them over hot coals for the feast. Now everyone will repeat the blessing and eat the Passover matzah

Together: Praised are You, O Lord our God, ruler of the universe, who brings forth food from the earth. *(Eat the matzah.)*

VIII. BLESSING OF THE BITTER HERBS

(Each person takes a bit of bitter herb -- horseradish--with the haroset and places it between two pieces of matzah.)

Praised be you, O Lord our God, ruler of the universe. You have blessed us with your commandments and ordained that we should eat bitter herbs. (*Eat the bitter herb.*)

IX. EATING THE ROASTED EGG

Mother: In Jewish homes the roasted egg is eaten without any ceremony after it is dipped in salted water. It represents mourning for the loss of the Temple and its sacrifices after its destruction. Over the centuries the Christians have taken the lowly egg and turned it into a symbol of the resurrection. The custom arose in the Eastern church of smashing colored, hard-cooked egg at Easter, while shouting "Christ is risen," and then responding, "Christ is risen, indeed." To help connect our Passover observance with Easter, we must recognize that Pesach, Passover, became Pascha, the Greek word for Easter. What is not generally known is that the Greek word *Pascha* is actually the same word written in Greek letters as the Aramaic word for Passover, which is also *Pascha*.

Let us break our eggs and dip them in salt water and repeat **"Christ is risen; Christ is risen indeed."**

X. SERVE THE MEAL. (*Here the evening meal is served and eaten.*)

XI. GIVING THANKS FOR THE MEAL

Father: Blessed are you, O Lord our God, king of the universe, Who, in your goodness, sustain the whole world with love, kindness, and compassion. You provide food for all flesh; your mercy endures forever.

Together: Blessed are you, O Lord our God, king of the universe, and creator of the fruit of the vine. (*Everyone drinks the third cup.*)

THANKSGIVING FOR THE SEDER MEAL

(*Read Psalm 128*)

ONE: Friends, let us give thanks to God.

MANY: Praised be the name of God both now and evermore.

ONE: Let us praise God of whose food we have eaten and by whose goodness we live.

MANY: Praised be the Lord, our God and blessed is God's name.

XII. SHARE THE AFIKOMAN

(When the meal is over, the Afikoman is searched for by the children and taken from its hiding place, broken and distributed. After this is eaten, no more food is served.)

And he took bread, and when he had given thanks, he broke it and gave it to them saying, "This is my body which is given for you. Do this in remembrance of me." (Luke 22:19)

XII. THE FINAL BENEDICTION

(Cups are filled for the last time. Jesus would have raised Elijah's cup for his final offering and shared it around the table. Leader lifts Elijah's cup and reads.)

Likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood." (Luke 22: 20)

The festive service is completed. With songs of praise we have lifted our cups symbolizing the diving promise of salvation, and have called upon the name of God.

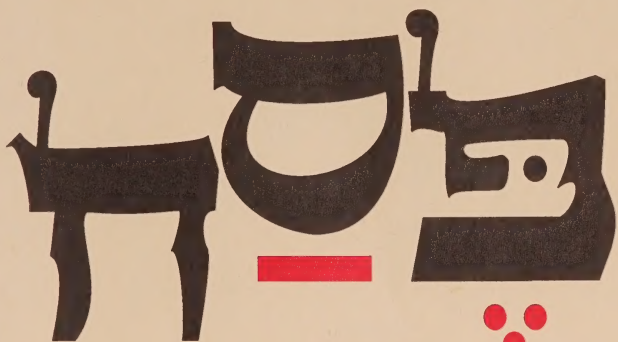
As we offer the benediction over the last cup, let us again lift our souls to God in faith and hope. May our God who broke Pharoah's yoke forever shatter all fetters of oppression and hasten the day when swords at last are broken and wars shall cease. Soon may God cause the glad tidings of redemption to be heard in all lands so that humanity, freed from violence and from wrong, and united in an eternal covenant of love may celebrate the universal Passover in the name of our Almighty God, Jesus Christ our Savior, and the Holy Spirit.

Together: Praised are You, O Lord our God, ruler of the universe, creator of the fruit of the vine. (Drink the last cup.)

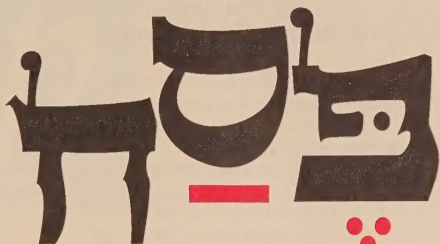
Next year in Jerusalem!

The Praise of God
(Read Psalm 117)

THE BENEDICTION
(Read Luke 2:29)



The
Messianic
Passover
Haggadah



The
Messianic
Passover
Haggadah

"I have remembered my covenant." Exodus 6:5

Lederer Messianic Publications
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Key for Pronunciation of Hebrew Transliteration

An effort has been made to conform to modern Israeli pronunciation of Hebrew. We have adhered to the pronunciation key below, except in cases where convention has rendered a standard spelling.

- "u" is pronounced "oo" as in "soon"
- "i" is pronounced "ee" as in "see"
- "a" is pronounced "ah" as in "hurrah"
- "ai" is pronounced "uy" as in "buy"
- "ey" is pronounced "ay" as in "day"
- "kh" represents both the Hebrew letters ח and כ
and has no actual English equivalent;
it is a guttural sound which is
made in the back of the throat

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reparing for Passover

'For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses. . . ' Exodus 12:15

Leader

During the days before Passover, leavened items are removed from the home. These include all breads and cakes that contain yeast. Preparation begins with a thorough cleaning, culminating in a ceremonial search for leaven, called *bedikat khameytz*.

Let us also ready our hearts for the Passover *seder*, the order of service. Tradition teaches that in each generation, we must consider ourselves as having personally been freed from Egypt. As we prepare for this experience of personal redemption, let us put far from us the leaven of sin hidden within our hearts.

Haggadah means "the telling." Passover is a story that has been retold for thousands of years. It is a story of miraculous transitions — from slavery to freedom, from despair to hope, from darkness to light. Its greatness is the greatness of God. Its timelessness comes from the eternal truth of His involvement with His people. As God cared for the children of Israel in ancient times, He cares for all who are His today.

Upon the table is a *seder* plate, holding the ceremonial items of Passover. There are bitter herbs, a roasted egg, a sweet apple mixture, parsley, and a bone. Curious things, yet all part of the telling. Let us allow our senses to fully participate, taking in the sights and smells, tasting each ingredient, listening to every word. Let us see, hear, and feel the truth of God's love.

One of Messiah's last earthly acts was the celebration of the Passover. Gathering his disciples in a small room in Jerusalem, he led them in a *seder*. "I have eagerly desired to eat this Passover with you before I suffer." (Luke 22:15) He passed the foods among them. It was there, in the context of this celebration that Yeshua revealed to them the mystery of God's plan of redemption. He spoke to them of his body and blood. He explained to them that he would have to die.

It was no coincidence that Messiah chose the Passover for the setting of what is now celebrated as *communion*, the Lord's *supper*. For in the story of the Passover lamb, Yeshua could best communicate the course he would be taking over the confusing hours that were to follow. Here, as we participate together in the Passover *seder*, may we experience once again God's great redemption.



The Seder Plate



e Light the Candles

*The Lord is my light and my salvation —
whom shall I fear? Psalm 27:1*

Leader

As we kindle the festival lights, we pray for the illumination of the Spirit of God to bring great personal meaning to this, our Passover celebration.

A Woman

(Lighting the candles, says)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּדִבְרֹוֹ וּבְשִׁמּוֹ אֶנְחֵנוּ מַדְלִיקִים הַנֵּרוֹת שֶׁל יוֹם טוֹב.

*Barukh atah adonai eloheynu melekh ha'olam asher kidshanu bidevaro
uvishmo anakhnu madlikim haneyrot shel yom tov.*

Blessed are You, O Lord our God, Ruler of the universe, who has set us apart by His Word, and in whose Name we light the festival lights.

Leader

As light for the festival of redemption is kindled by the hand of a woman, we remember that our Redeemer, the Light of the World, came into the world as the promised seed of a woman. (Genesis 3:15)





The Four Cups of Wine

*Then the Lord said to Moses,
"Now you will see what I will do . . ."
Exodus 6:1*

Leader

As the Lord spoke these words of encouragement to Moses, He revealed to His servant the plan by which He would redeem the children of Israel.

All

*" . . . I will bring you out from under the yoke
of the Egyptians . . .*

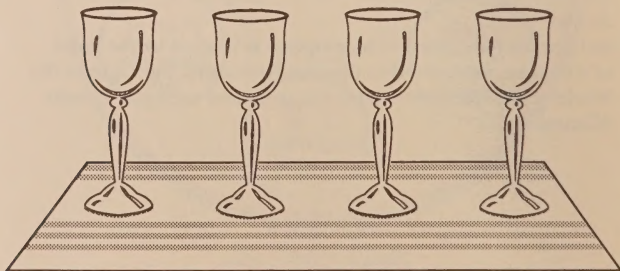
I will free you from being slaves . . .

I will redeem you with an outstretched arm . . .

*I will take you as my own people, and I will
be your God . . ."*

Leader

At Passover, we celebrate these promises of redemption and relationship by drinking from our cups four times. With each cup, let us remember the union that God desires.





The Cup of Sanctification

Kadeysh קדש

"... I will bring you out from under the yoke of the Egyptians..." Exodus 6:6

Leader

Let us lift our first cup together and bless the name of the Lord!

All

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Barukh atah adonai eloheynu melek ha'olam borey pri hagafen.

Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the vine.

Leader

As he began his final Passover *seder*, Yeshua the Messiah shared a cup with his disciples, and said to them,

"Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." (Luke 22:17,18)

Let us all drink of this, the first cup of Passover.





e Wash our Hands

Urkhatz ורחץ

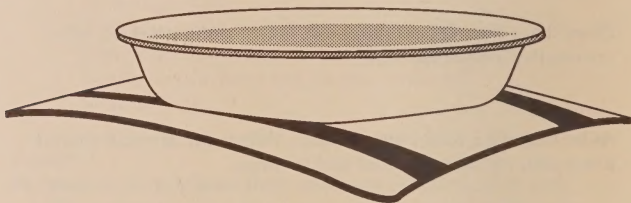
*Who may ascend the hill of the Lord?
Who may stand in his holy place?
He who has clean hands and a pure heart . . .
Psalm 24:3,4*

Leader

(Lifting the basin of water)

Let us now offer the bowl of water to one another and share in this hand-washing ceremony.

(Pass the bowl of water)



Let us also reflect upon the gesture of humility and the lesson of commitment made by Messiah Yeshua, when, on that night, he laid aside his garments and girded himself with a towel.

After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

"Do you understand what I have done for you?" he asked them.

"You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am.

*"Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet."
(John 13:5, 12-14)*



Parsley

Karpas כָּרְפָּס

... the Israelites groaned in their slavery
and cried out, and their cry for help because
of their slavery went up to God ...

Exodus 2:23

Leader

(Lifting up the parsley)

Passover is a holiday that comes in the springtime, when the earth is becoming green with life. This vegetable, called *karpas*, represents life, created and sustained by Almighty God.

(Lifting up the salt water)

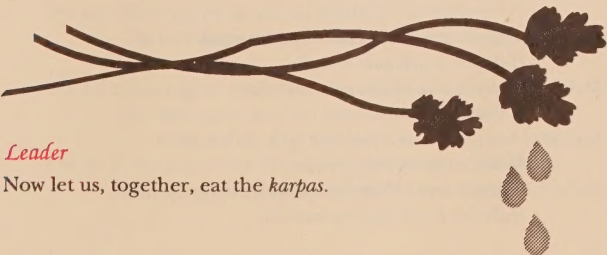
But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

All

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה.

Barukh atah adonai eloheynu melekh ha'olam borey pri ha'adamah.

Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the earth.



Leader

Now let us, together, eat the *karpas*.



The Four Questions

Ma Nishtanah מה-נִשְׁתַּנָּה

"... when your children ask you,
'What does this ceremony mean to you?'
then tell them..." Exodus 12:26

A Young Child

(Rising to ask the four questions)

מה-נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל-הַלֵּילוֹת!

שֶׁבְּכָל-הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה.

הַלֵּילָה הַזֶּה כָּלוּ מָצָה.

שֶׁבְּכָל-הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֹר יִרְקוֹת.

הַלֵּילָה הַזֶּה מְרוֹר.

שֶׁבְּכָל-הַלֵּילוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ פֶּעַם אַחַת.

הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים.

שֶׁבְּכָל-הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין.

הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Ma nishtanah halailah hazeh mikol haleylot!

Shebekhol haleylot anu okhlin khameytz umatzah.

Halailah hazeh kulo matzah.

Shebekhol haleylot anu okhlin she'ar yerakot.

Halailah hazeh maror.

Shebekhol haleylot eyen anu matbilin afilu pa'am ekhat.

Halailah hazeh shtey f'amim.

Shebekhol haleylot anu okhlin beyn yoshevin uveyn mesubin.

Halailah hazeh kulanu mesubin.



How different this night is from all other nights!

On all other nights we eat bread or *matzah*.

On this night why do we eat only *matzah*?

On all other nights we eat all kinds of vegetables.

On this night why do we eat only bitter herbs?

On all other nights we do not dip our vegetables even once.

On this night why do we dip them twice?

On all other nights we eat our meals sitting or reclining.

On this night why do we eat only reclining?

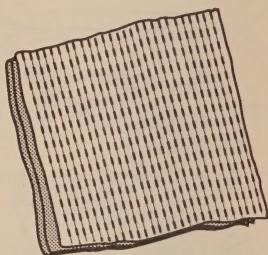


e Answer the Questions

*"And ye shall observe this thing for an ordinance to thee and thy sons forever."
Exodus 12:24*

Leader

It is both a duty and a privilege to answer the four questions of Passover and to recite the mighty works of our faithful God.



The Matzah The Unleavened Bread

On all other nights we eat bread with leaven, but on Passover we eat only *matzah*, unleavened bread. As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the scriptures teach us that leaven symbolizes sin.

All

Don't you know that a little yeast works through the whole dough? Get rid of the old yeast that you may be a new batch without yeast — as you really are. For Messiah, our Passover lamb, has been sacrificed. (I Corinthians 5:7)

During this season of Passover, let us break our old habits of sin and selfishness and begin a fresh, new, and holy life.

Leader

(Lifting the plate which contains the three *matzot*)

This is the bread of affliction, the poor bread which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need share in the hope of Passover.

Three *matzot* are wrapped together for Passover. There are various explanations for this ceremony. The rabbis call these three a "Unity." Some consider it a unity of the patriarchs — Abraham, Isaac, and Jacob. Others explain it as a unity of worship — the priests, the Levites, and the people of Israel. We who know Messiah can see in this the unique *tri*-unity of God — Father, Son, and Spirit. Three in one. In the *matzah* we can see a picture of Messiah. See how it is striped.

All

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his *stripes* we are healed. (Isaiah 53:5)

Leader

See how the *matzah* is pierced.

All

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have *pierced*, and they shall mourn for him as one mourns for his only son . . . (Zechariah 12:10)

Leader

(Removing and breaking the middle *matzah* in half)

Just as the middle piece of the bread of affliction is broken, Messiah, too, was afflicted and broken. One half is now called the *afikomen* — the dessert. It is wrapped in a white cloth just as Messiah's body was wrapped for burial. (Wraps the *afikomen*)

If the children will cover their eyes, I will hide the *afikomen*.
(Does so) Just as I have hidden the *afikomen*, so Messiah was
placed in a tomb, hidden for a time.

But just as the *afikomen* will return to complete our Passover
seder, so the sinless Messiah rose from the dead to ascend
into heaven. (Breaks a piece of *matzah* from the other half
of the middle piece and distributes the remainder among the
people at the table)

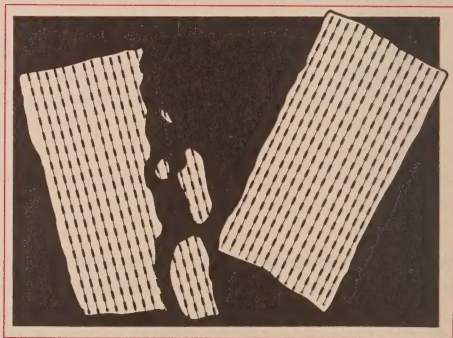
Let us now share a piece of this unleavened bread of Passover.

All

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

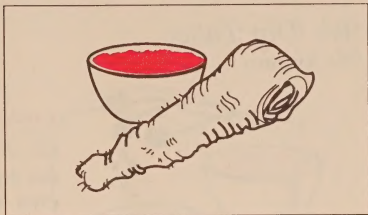
*Barukh atah adonai eloheynu melek ha'olam hamotzi lekhem
min ha'aretz.*

Blessed are You, O Lord our God, Ruler of the universe,
who brings forth bread from the earth.



This is the bread of affliction . . .

The Maror *The Bitter Herbs*



Leader

On all other nights we eat all kinds of vegetables, but on Passover we eat only *maror*, bitter herbs. As sweet as our lives are today, let us still remember how bitter life was for the children of Israel in the land of Egypt.

(Lifting the horseradish)

... so the Egyptians came to dread the Israelit
and worked them ruthlessly. They made their
bitter with hard labor in brick and mortar and
all kinds of work in the fields. . . (Exodus 1:12-

As we scoop some *maror* onto a piece of *matzah*, let us allow the bitter taste to cause us to shed tears of compassion for the sorrow that our ancestors knew thousands of years ago.

All

(Lifting the *matzah* with the *maror*)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּדִבְרֵךְ וּצְוֵנוּ עַל אֲכִילַת מָרוֹר.

*Barukh atah adonai eloheynu melek ha'olam asher kidshanu
bidevaro vetzivanu al akhilat maror.*

Blessed are You, O Lord our God, Ruler of the universe,
who has set us apart by His Word and commanded us to
eat bitter herbs. (All eat)

We Dip Twice

The Kharoset



Leader

On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped the parsley into the salt water.

(Lifting the *kharoset*, the brown apple mixture)

The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called *kharoset*, made from chopped apples, honey, nuts, and wine. Let us once again scoop some bitter herbs onto a small piece of *matzah*. But this time, before we eat, let us dip the herbs into the sweet *kharoset*.

All

(Lifting the *matzah* with the *maror* and *kharoset*)

We dip the bitter herbs into *kharoset* to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God.

(All eat)

Leader

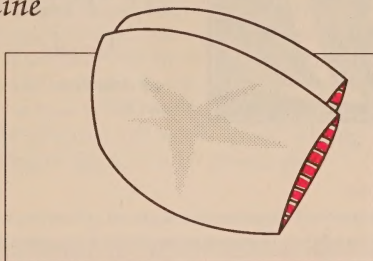
While they were reclining at the table eating, Yeshua said, "I tell you the truth, one of you will betray me — one who is eating with me."

They were saddened and one by one they said to him, "Surely, not I?"

"It is one of the Twelve," he replied, "one who dips [unleavened] bread into the bowl with me."

(Mark 14:18–20)

Tonight, We Recline



Leader

On all other nights we eat either sitting or reclining, but tonight we eat reclining.

The first Passover was celebrated by a people enslaved.

All

Once we were slaves, but now we are free!

Leader

The children of Israel were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt. Today we all may recline and freely enjoy the Passover *seder*.

All

Messiah said,

“Come unto me, all you who are weary
and burdened, and I will give you rest.”
(Matthew 11:28)



The Story of Passover

Maggid מגיד

*"I have remembered my covenant."
Exodus 6:5*

Leader

The story of Passover is a story of miracles, a story of redemption, a story of the mighty power of God to overcome evil.

Reader 1

The Lord had promised the land of Israel to Abraham, Isaac, and Jacob. Yet here were their children in Egypt. The Pharaoh who had come to power feared them. *These foreigners in our midst are prospering and have grown numerous*, he thought. *Suppose they join with our enemies and turn against us!* Pharaoh decided to exert greater control over this people, imposing harsh and bitter slavery upon the Israelites. Still, God blessed His people in strength and number.

Reader 2

Pharaoh grew more frightened and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their little boy for three months. Finally, entrusting his future to God, they set him in a basket and placed him upon the river. His sister, Miriam, watched as he floated downstream. Coming upon the basket, Pharaoh's daughter took pity on the child and chose to raise him as her own son. She called him Moses, meaning "drawn from the water."

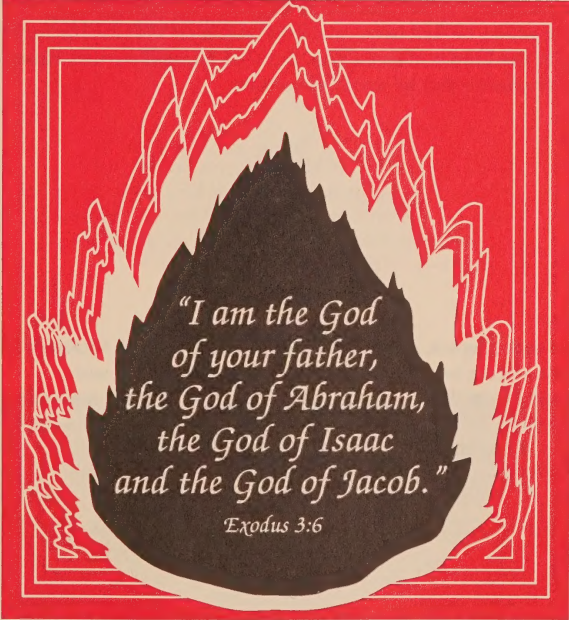
Reader 3

Moses grew and became aware of the travail of his people. One day, in a rage, he lost control of himself and killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the eye

of Pharaoh, Moses became a shepherd in the land of Midian, far from the cries of his suffering brothers.

Reader 4

The Lord, however, saw the affliction of the children of Israel and heard their groaning. He would raise up a deliverer to lead them out of bondage. It was then that He appeared to Moses in the midst of a bush that burned with fire, yet was not consumed. Moses drew close and listened as God commissioned him to go to Pharaoh. Fearful and reluctant, still Moses agreed to bring God's message to the king of Egypt, "Let My people go!"



*"I am the God
of your father,
the God of Abraham,
the God of Isaac
and the God of Jacob."*

Exodus 3:6



The Cup of Plagues

"I will free you from being slaves . . ."
Exodus 6:6

Leader

Moses left the wilderness to return to Pharaoh's palace, the very place where he had been raised. He returned with the message which the Lord had given him. But God Himself warned Moses of the resistance that he would encounter.

All

"But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go." (Exodus 3:19,20)

Leader

God sent plagues, one by one, yet with each plague, Pharaoh hardened his heart. The Egyptians became afflicted with discomfort and disease, bane and blight. Still, Pharaoh would not relent. With the tenth and most awful plague, God pierced through the hardness of Pharaoh's impenetrable heart.

All

"On that same night I will pass through Egypt and strike down every firstborn — both men and animals — and I will bring judgment on all the gods of Egypt; I am the Lord." (Exodus 12:12)

Leader

Let us fill our cups a second time. A full cup is a symbol of joy and indeed on this occasion we are filled with joy at God's mighty deliverance. But let us also remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt. But a far greater price purchased our redemption from slavery to sin — the death of Messiah.

As we recite each plague three times, let us dip a little finger into the cup, allowing a drop of liquid to fall, reducing the fullness of our cup of joy this night.

All

(each plague is recited three times)

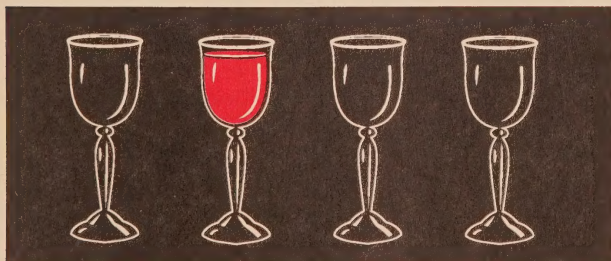
Blood! Frogs! Lice! Beasts!

Cattle Disease! Boils!

Hail! Locusts! Darkness!

Death of the Firstborn!

(Do not drink the second cup at this time)





The Passover Lamb

Pesach פֶּסַח

*"The blood will be a sign for you
on the houses where you are;
and when I see the blood, I will pass over you."
Exodus 12:13*

Leader

Rabbi Gamaliel, teacher of Rabbi Saul (Paul, the Apostle), taught that in recounting the Passover story one must be certain to mention three things:

the Unleavened Bread
the Bitter Herbs
the Passover Lamb

מַצָּה
מָרֹר
פֶּסַח

All

We have eaten the *matzah* to remind us of the haste with which the children of Israel fled Egypt. We have tasted the bitter herbs to remind us of the bitter slavery they experienced there.

Leader

(Lifting the shankbone of the lamb)

This roasted shankbone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God's command.

Reader 1

"... on the tenth day of this month each man is to take a lamb for his family, one for each household.

"The animals you choose must be year-old males without defect . . .

"Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight.

"Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs." (Exodus 12:3, 5-7)

Reader 2

"That same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast.

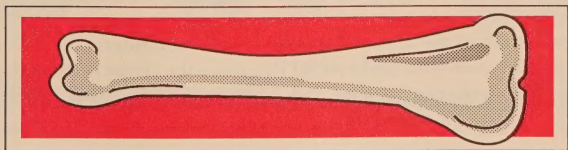
"This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover.

"The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt." (Exodus 12:8,11,13)

Leader

We are reminded by Moses that it was the Lord Himself who redeemed the children of Israel from slavery.

"So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders." (Deuteronomy 26:8)



Leader

"On that same night I will pass through Egypt . . .

All

I, and not an angel.

Leader

"and strike down every firstborn — both men and animals —

All

I, and not a seraph.

Leader

"and I will bring judgment on all the gods of Egypt;

All

I, and not a messenger.

Leader

"I am the Lord."

All

I myself and none other.

Leader

Since the Temple in Jerusalem no longer stands, lamb is not eaten at Passover. This shankbone remains to remind us of the sacrificial lamb.

(Lifting the egg)

Likewise, a roasted egg has been added to the *seder*. It is called *khagigah*, a name signifying the special holiday offering. The egg is regarded as a symbol of mourning, reminding us of the destruction of the second Temple. It is also considered by many to denote new birth and eternal life, since the shape of an egg shows no beginning and no end. The roasted egg may be eaten later, during the *seder* meal.

All

We who have trusted Yeshua the Messiah, believe *he* is the Lamb of God, our Passover. Like the ancient Israelites, we know that it was God Himself, *and not an angel*, God Himself, *and not a seraph*, God Himself, *and not a messenger*, who achieved final redemption from sin and death. God Himself, through Yeshua, who takes away the sin of the world.





ayenu

*It Would Have
Been Sufficient* דינו

*They will celebrate your abundant goodness
and joyfully sing of your righteousness.
Psalm 145:7*

Leader

How great is God's goodness to us! For each of His acts of mercy and kindness we declare *dayenu* — it would have been sufficient.

If the Lord had merely rescued us, but had not judged the Egyptians,	<i>All dayenu!</i>
If He had only destroyed their gods, but had not parted the Red Sea,	<i>All dayenu!</i>
If He had only drowned our enemies, but had not fed us with manna,	<i>All dayenu!</i>
If He had only led us through the desert, but had not given us the Sabbath,	<i>All dayenu!</i>
If He had only given us the <i>Torah</i> , but not the land of Israel,	<i>All dayenu!</i>

But the Holy One, blessed be He, provided all of these blessings for our ancestors. And not only these, but so many more.

All

Blessed are You, O God, for You have, in mercy, supplied *all* our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting. Hallelujah!
(Drink the second cup and sing "Dayenu!")

The Passover Supper

Shulkhan Orekh שולחן עורך

"... ye shall keep it a feast to the Lord..." Exodus 12:14 (KJV)
(Leader offers thanks for the meal)



he Afikomen

Tzafun צפון

... for the transgression of
my people he was stricken.
Isaiah 53:8

(If the *afikomen* has been “stolen” by one of the children, it may be ransomed back by the head of the table.)

Leader

It is time for us to share the *afikomen*, the dessert, the final food eaten at Passover. It is shared as the Passover lamb was shared from the time of the exodus until the destruction of the Temple. It is said that the taste of the *afikomen* should linger in our mouths.

Messiah broke *matzah* and gave thanks to the Lord.

All

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ.

*Barukh alah adonai eloheynu melekh ha'olam hamotzi lekhem
min ha'aretz.*

Blessed are You, O Lord our God, Ruler of the universe,
who brings forth bread from the earth.

Leader

It was then that Messiah added the words,

“This is my body given for you;
do this in remembrance of me.” (Luke 22:19)

Let us now eat *matzah*, meditating on the broken body of the
Lamb of God who takes away the sin of the world. Let us allow
the taste to linger in our mouths.



The Cup of Redemption

"I will redeem you with an outstretched arm . . ."
Exodus 6:6

Leader

Let us fill our cups for the third time this evening.

(Lifting the cup) This is the cup of redemption, symbolizing the blood of the Passover lamb. It was the cup "after supper," with which Messiah identified himself.

All

"I will redeem you with an outstretched arm . . ."

Leader

The prophet Isaiah reminds us,

Surely the arm of the Lord is not too short to save . . .
(Isaiah 59:1)

It is our own righteousness that falls short.

Though the Lord searched, He could find no one to intercede.

. . . so his own arm worked salvation for him,
and his own righteousness sustained him. (Isaiah 59:16)

Yeshua the Messiah lifted the cup, saying,

"This cup is the new covenant in my blood,
which is poured out for you." (Luke 22:20)



Just as the blood of the lamb brought salvation in Egypt, so
Messiah's atoning death can bring salvation to all who believe.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Barukh atah adonai eloheynu melek ha'olam borey pri hagafen.

Blessed are you, O Lord our God, Ruler of the universe,
who creates the fruit of the vine. Let us gratefully drink.

The Prophet Elijah

Eliyahu HaNavi אֱלִיָּהוּ הַנָּבִיא

Leader

(Lifting the extra cup from Elijah's place at the table)

This cup is for Elijah the Prophet, Eliyahu HaNavi. At this time let
one of the children open the door to welcome Elijah to our *seder*.
(A child opens the door)

All

"See, I will send you the prophet Elijah before that
great and dreadful day of the Lord comes." (Malachi 4:5)

Leader

Elijah did not see death, but was swept up to heaven by a great
whirlwind, in a chariot of fire. It has been our hope that Elijah
would come at Passover, to announce the Messiah, Son of David.

Before the birth of John the Baptizer, an angel of the Lord said,
"And he will go on before the Lord, in the spirit and
power of Elijah . . . to make ready a people prepared
for the Lord." (Luke 1:17)

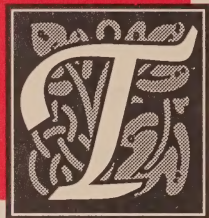
Later Yeshua spoke of John,

"And if you are willing to accept it, he is the Elijah
who was to come." (Matthew 11:14)

It was this same John who saw Yeshua and declared,

"Look, the Lamb of God, who takes away
the sin of the world!" (John 1:29)

(All sing "Eliyahu HaNavi")



The Cup of Praise

Hallel הלל

*"I will take you as my own people
and I will be your God."*

Exodus 6:7

Leader

Let us fill our cups for the fourth and last time and give thanks to God, our great redeemer.

Give thanks to the Lord, for he is good.

All His love endures forever.

Give thanks to the God of gods.

All His love endures forever.

Give thanks to the Lord of lords:

All His love endures forever.

to him who alone does great wonders,

All His love endures forever.

who by his understanding made the heavens,

All His love endures forever.

who spread out the earth upon the waters,

All His love endures forever.

who made the great lights —

All His love endures forever.

the sun to govern the day,

All His love endures forever.

the moon and stars to govern the night;

All His love endures forever.

to him who struck down the firstborn of Egypt

All His love endures forever.

and brought Israel out from among them

All His love endures forever.

with a mighty hand and outstretched arm;

All His love endures forever.

to him who divided the Red Sea asunder
All His love endures forever.
 and brought Israel through the midst of it,
All His love endures forever.
 but swept Pharaoh and his army into the Red Sea;
All His love endures forever.
 to him who led his people through the desert,
All His love endures forever.
 Give thanks to the God of heaven.
All His love endures forever.
 (Psalm 136:1–16, 26)

Leader

(Lifting the cup)

Let us lift our cups and bless the Name of the Lord!

All

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Barukh atah adonai eloheynu melekh ha'olam borey pri hagafen.

Blessed are You, O Lord our God, Ruler of the universe,
 who creates the fruit of the vine. (All drink)

Leader

Our Passover *seder* is now complete, just as our redemption is
 forever complete. Let us conclude with the traditional wish that
 we may celebrate Passover next year in Jerusalem.



אח

לשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

Lashanah haba'ah bi Yerushalayim.

Next year in Jerusalem!

(All sing "Lashanah Haba'ah")



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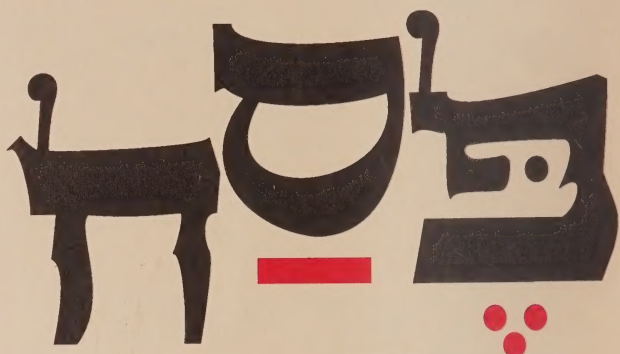
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The
Messianic
Passover
Haggadah

The Messianic Passover Seder Preparation Guide

Instructions, Recipes and Music for a Messianic Passover Seder

Companion Guide to



Introduction

So, you've volunteered to organize the Messianic Passover *seder*. You get the applause if everything goes smoothly. And if it *doesn't*...well...but don't even think about that. Of *course* it will go smoothly. We're helping you, right? Right!

A friend of ours has a catchy way to describe the principles of management. She says, "We recruit, educate, motivate, and delegate!" It has a certain ring, doesn't it? Keep them in mind as you prepare your Messianic Passover *seder*. Whether you are having a table-full, a room-full, or a social hall-full of people for this beautiful and meaningful experience, it is essential to get your helpers *recruited, educated, motivated and delegated*.

Recruiting

You probably already know the people you can approach and count on for help. For a small family *seder* this may not be more than one helper. But for an entire congregation, believe us, "the more the merrier." Call together your group of volunteers for a meeting after services or at someone's home over dessert. (That will keep you from getting hungry as you discuss the delicious Passover menu.)

Educating

Why not begin by sitting down with *The Messianic Passover Haggadah* and treat yourself and your helpers to a little preview of the event to come? It might be easier to attack the task of preparing for Passover when the meaning of that preparation is understood. Working toward a goal can be much more pleasant when everyone can envision and understand that goal.

Motivating

Some of the instructions in our guide need to be strictly followed. For example, the Bible is very clear to say that leavened products are off limits at Passover. Also, we have suggested two alternative menus. Think of it as a little something from Column A and a little something from Column B. Choosing the menus ought to be helpful in motivating your recruits. And sharing with them the joy people will receive from sharing in the *seder* will be motivational as well.

Delegating

This is most important of all. Don't assume the entire burden of this project. Some of your volunteers will be food preparers, some setter-uppers, some servers, and some cleaner-uppers. Decide in advance what part you wish to play in this procedure and be sure to delegate the rest. Remember, you are the conductor, *not* the entire orchestra!

Continue layering that way until you've used three pieces of *matzah* and four napkins. During the *seder*, the leader at each table will reach into this *matzah* "unity" and remove the middle piece. After it is broken, he will wrap it in another napkin, which you'll have set aside for that purpose. One last thing about *matzah*. Include a separate plate stacked with sheets of *matzah* (no napkins this time) for eating during the meal! (Figure one or two pieces of *matzah* per person.)

5) Pillows: As we are instructed to recline during the Passover *seder*, you may ask participants to bring a pillow from home to place behind them on their seats.

6) Shankbone of a Lamb: This last item will require a trip to the butcher. This bone is the last of the ceremonial elements for the *seder* plate. The shankbone is to be unbroken. If you wash them well and roast the bones in the oven for a bit they keep very nicely and you can use them each year for Passover.

Special Instructions: Ransoming the Afikomen

The game that has become connected with the piece of *matzah* known as the *afikomen* (*The Messianic Passover Haggadah*, pages 13 and 27) has helped tailor the Passover holiday to the children. Whereas every family has embellished the tradition surrounding this disappearing and reappearing piece of *matzah*, there seem to be two basic ways to play the game.

In the first variation, the leader asks the children to cover their eyes so that he may hide the wrapped *afikomen* from them. After the meal, a few minutes are devoted to searching for the *afikomen*; when it is found the leader pays for its return.

In the second version of the game, the leader sets the *afikomen* on the table where he is seated. The object of the game then is for the children to "steal" the treasure from him during the course of the meal when he is looking elsewhere. The ransoming then takes place after the meal as the *seder* service resumes.

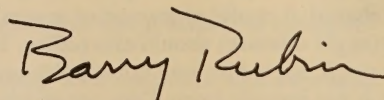
(*Afikomen* prices have risen along with food, real estate and everything else, and the *afikomen* is often ransomed for as much as a dollar. Let the reader be advised.)

Afikomen, as we have explained, stands for "dessert." It must be the last food eaten at Passover. So, all cakes and cookies must be finished before the eating of the *afikomen*. The ransoming game draws the children's attention back to the *seder*, and back to the *afikomen*. From there the serious matter of God's redemption is discussed. At this point it would be most appropriate to discuss, or even participate in the bread and wine ceremony instituted by Yeshua (Jesus) at his last supper.

Our Wish For You...

We are certain that your Messianic Passover *seder* will be a time of spiritual refreshment and a good deal of fun, too. And since it was God's idea that the holiday be celebrated with a *feast*, I gladly place you into the capable hands of my wife.

A Blessed Passover in the Messiah!



Barry Rubin
Executive Director
Lederer Messianic Ministries

1. CHICKEN SOUP WITH MATZAH BALLS

Chicken Soup

Start with a 4-5 pound chicken -or- use the backs and the insides of the chickens you might be serving.

3 quarts of water

2 onions

3 carrots

2 pieces of celery, stalks and tops

1 Tbls. salt

Several good shakes of garlic powder

1/8 tsp pepper

1/2 tsp. dill weed



Clean the chicken thoroughly; clean and cut up the vegetables. Add all of the ingredients to the water and bring to a boil. Then lower the heat. Simmer for 2 hours. Pour the soup through a colander, and refrigerate broth for 2-3 hours, until the fat forms a layer at the top. Save the carrots aside. Remove the layer of fat and return the broth and carrots to the pot to reheat. This will boil down to about 2 or 2-1/2 quarts of soup. If you want to stretch it a little, add more water and a few chicken bouillon cubes (when no one is looking).

Matzah Balls (a.k.a. *Knaidlekh*)

1 cup *matzah* meal (from the Jewish food section in grocery)

1/2 cup water

1/3 cup vegetable oil (this is the healthiest version I know of!)

4 eggs (well, maybe not *that* healthy)

1 tsp. salt

Dash of pepper

Traditionally, matzah balls are made with "schmaltz," rendered chicken fat. But I could not in good conscience recommend such an artery-clogger in this day and age. Better you should use some nice polyunsaturated oil. I promise, the matzah balls will still be light and fluffy. Honest.

Beat the eggs. Add water, oil, salt and pepper to the eggs; mix well. Add the *matzah* meal and stir thoroughly. Refrigerate for 1 hour. (See, you *should* have read this before you started!) Bring a pot of slightly salted water to a rolling boil. Form the *matzah* meal mixture into golf-ball size balls and drop (gently, please) into the water. First they sink, but then they should rise to the top. (If yours don't they will be called "*matzah* bombs.") Cook 20 minutes. You may set these aside and later add them to the soup, before serving. Makes about 12 *matzah* balls.

2. BRISKET

This particular recipe recommends overnight marinating and four hours of roasting. You may substitute some other roasted beef if you wish. (If you're even *thinking* about a pork roast, forget it — you've got the wrong holiday.)

5 lb. piece of brisket (or other meat)

2 onions

2 carrots (nice, thin slices)

Marinade:

1/3 cup lemon juice

1 tsp. salt

1/3 cup oil

1 tsp. sugar or honey

1/4 cup tarragon (or other flavor) vinegar

Several hefty shakes of garlic powder, or 6 sliced garlic cloves

Enough Talk...Let's Get Cooking!

— or —

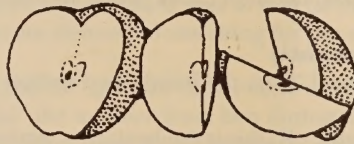
Passover Recipes Like Mama Used to Make (well, at least like *my* Mama)

If you or those in your congregation have never tasted Jewish food, don't worry. You actually have a certain advantage — no one will complain, "It sure doesn't taste like Mama used to make!" Take heart, you'll do fine.

First, let me give you the recipe for *kharoset*, that apple-mixture used during the ceremonial part of the Passover *seder*. Although it represents mortar, it really does not contain concrete, sand or straw. It is, rather, a delicious pasty mixture that has always been a favorite at Passover and can be eaten during the meal as well as ceremonially.

KHAROSET

1/2 cup walnuts ground up fine
1 nice, tart apple
(estimate 1/4 apple per person)
1 Tbls. Passover wine, or grape juice
1 tsp. sugar or honey
1/2 tsp. cinnamon



Pare, core, peel, and grate the apple; add the rest and leave it all in the refrigerator for several hours, causing it to turn brown. (Yes, it's *supposed* to turn brown. Trust me.)

Menus to Choose From

Below are two sample menus for Passover. One features meat as a main dish, the other, poultry. You can mix and match, as we said before. The dishes for which recipes have been provided are numbered.

COLUMN A

Gefilte Fish on a Leaf of Lettuce*
Chicken Soup with *Matzah* Ball¹
Brisket (or other roasted meat)²
Matzah Kugel³
Carrot Tzimmes⁵
Fresh Fruit
Sponge Cake⁶
Coffee/Tea

COLUMN B

Tossed Green Salad
Chicken Soup with *Matzah* Ball (no choice here)
Roast Chicken (or other poultry)
Matzah Stuffing⁴
Honeyed Carrots
Applesauce
Macaroons (or other Passover cookies)
Coffee/Tea

**What? You never heard of gefilte fish? OK. OK. This is something you can buy in the Jewish food section of your supermarket; I would give you the recipe, but believe me, we're talking about a lot of trouble to make gefilte fish. Buy it in the jar, serve one piece per person and you'll find it'll go beautifully with all that extra horseradish you have leftover from the Passover ceremony.*

Make the marinade first; then peel and slice the vegetables. Set the brisket and vegetables in a shallow roasting pan and pour on the marinade, coating the meat all over as though you were rinsing off a baby.

Cover the pan with aluminum foil and refrigerate overnight. When you think of it the following day, turn the meat over.

Five hours before dinner time, set the pan, still covered tightly, in a 350° oven. Roast for 4 to 4-1/2 hours, until fork-tender. Let the meat sit out for awhile after cooking to cool, which will make it easier to cut. (Try taking it out of the oven as the *seder* begins.) Cut the brisket across the grain and pour the reheated marinade and vegetables over the meat before serving. (Believe me, you'll never miss the pork roast!) Serves 15-20.

3. MATZAH KUGEL

3 pieces of matzah	1/2 cup seedless raisins
6 eggs	4 grated apples (tart ones are best!)
1/2 cup sugar	grated rind of 1 orange
1/4 cinnamon	1/4 cup melted margarine
1/2 tsp. salt	1/2 cup chopped almonds

Crumble pieces of matzah into water and soak until soft (do not drown); squeeze out the excess moisture. Beat the eggs. Add sugar, salt and cinnamon, beating till well-blended. Stir crumbled matzahs, raisins, almonds, apples and orange rind into the egg mixture.

Turn it all into well-greased 1-1/2 quart casserole. Sprinkle more cinnamon and sugar and pour the melted margarine on top of it.

Bake at 350° for about 45 minutes, until firm and nicely brown. Serves 6-8.

4. MATZAH STUFFING

This is made the same way as regular bread stuffing, only use crumbled *matzah* and wet it down, squeezing out excess moisture. It can be made inside or outside the cavity of the roaster or turkey. Add some pan juices for flavoring if you make the stuffing in a casserole.

5. CARROT TZIMMES

Tzimmes is a word that means, well, a big to-do, as in "It's only a little scratch on the fender; don't make such a big *tzimmes* out of it." A carrot *tzimmes* is a sweet concoction served alongside the main dish.

1-1/2 lb. carrots	6 Tbls. brown sugar
3 Tbls. margarine	1/2 tsp. cinnamon
1/2 tsp. salt	1/4 tsp. cloves
1 cup water	1 Tbls. lemon juice
1/2 cup raisins	Grated peel of one orange
1 cup prunes (pitted)	2 Tbls. honey

Peel and slice the carrot into 1/8" slices. Melt margarine in a medium large saucepan and saute the carrots for 5 minutes.

Add the sugar and water and bring to a boil. Stir in the remaining ingredients and simmer, covered for 2 hours.

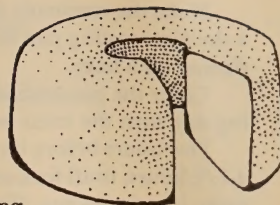
After 2 hours, remove the cover and cook 20 minutes more. The *tzimmes* should be moist but not too soupy.

Serves 8 as a side dish.



6. **SPONGE CAKE** (*there are also mixes for this that can be bought*)

6 egg yolks	6 egg whites
1-1/4 cups sugar	1/4 tsp. salt
2 tsp. lemon juice	1/4 cup potato flour
1 tsp. grated lemon rind	1/2 cup <i>matzah</i> meal



All Passover baking recipes being by telling you to separate 6 eggs; that's because you can't use any leavening agent for helping the cake to rise. Instead you whip the egg whites into a frenzy as you'll see here. This is definitely not a holiday for those who have sworn off eggs.

Beat the egg yolks; gradually add the sugar. Beat them together until thick and light in color. Stir in the lemon juice and rind.

Beat the egg whites (see?) and salt until stiff but not dry. Pile them on top of the egg white mixture. Sift the potato flour and *matzah* meal over it all and fold together *very carefully*.

Turn the mixture into an ungreased 10-inch tube pan and bake at 325° for 50 minutes to an hour, or until lightly browned and free from the sides of the pan. Invert and let cool.

(Note: because of the tenuous nature of the rising of baked goods at Passover, we strongly suggest that you do not allow toddlers playing "marching band" anywhere near the oven during the baking process.) Serves 8-12, depending on the size of your pieces!

A Final Word to the Cooks...

Listen, so maybe your Mama didn't make Passover when you grew up. There's no time like the present to start yourself a whole new family tradition. Then, when your children are grown they can complain with pride: "It sure doesn't taste like Mama used to make!"

It never does.

A sweet Pesakh!

Steffi Rubin

Steffi Rubin

Eliyahu HaNavi

Elijah the Prophet

אליהו הנביא

May the prophet Elijah come soon, in our time, with the Messiah, son of David.

Slowly Gm D' Gm Traditional

E - li - yo - hu ha - no - vi, E - li - yo - hu

ha - tish - bi, E - li - yo - hu, E - li - yo - hu, E - li - yo - hu ha -

gil - o - di. Bim' - hey - ro v' - yo - mey - nu. Yo - vo e - ley - nu.

Im Mo - shi - ah ben Do - vid, Im Mo - shi - ah ben Do - vid.

FINE D.C. AL FINE D.C. AL FINE

The musical score is written for a vocal line and a piano accompaniment. The key signature is G minor (three flats) and the time signature is 3/4. The score is divided into four systems. The first system begins with a 'Slowly' tempo marking and includes the notes Gm, D', and Gm. The second system includes the notes Bb, D', and Gm. The third system includes the notes D', Gm, and Cm, with a 'FINE' marking. The fourth system includes the notes Cm, D', and Gm, with 'D.C. AL FINE' markings. The lyrics are in both Hebrew and English, with the English lyrics in parentheses. The piano part provides a harmonic foundation with chords and moving lines in both hands.

Lashanah Haba'ah bi Yerushalayim

Next Year in Jerusalem

לשנה הבאה בירושלים

Chord progression: G₇ *f* Cm Traditional

L' sha - na ha ba'a

Chord progression: Eb Fm

bi - ru - sha - la - yim. L' sha - na ha - ba'a bi ru sha - la yim, l' sha - na ha - ba'a

Chord progression: Cm Fm Cm G₇ Cm

bi - ru - sha - la - yim, l' sha - na ha - ba'a bi - ru - sha - la - yim

continued on back page

Dayenu

It Would Have Been Sufficient

דינו

Rhythmically C F C F Traditional F

I - lu ho - tzi, ho - tzi - o - nu, ho - tzi - o - nu mi - Mitz - ra - yim,

C F C F C G7 C F

ho - tzi - o - nu mi - Mitz - ra - yim, Da - ye - nu: I - lu ho - tzi, ho - tzi - o - nu,

C F C F C F

ho - tzi - o - nu mi - Mitz - ra - yim, ho - tzi - o - nu mi - Mitz - ra - yim,

C F C

Da - ye - nu, Da - da - ye - nu da - da - ye - nu

G7

1. C

2. C

da- da- ye-nu da- ye- nu da-ye- nu ye- nu da-ye-nu.

If God had merely rescued us from Egypt, Dayenu, It would have been sufficient.

(Other verses:)

Ilu notan notan lonu,
Notan lonu et ha Torah,
Notan lonu et ha Torah,
Dayenu! (sing chorus)

If God would have merely given us the Law (the Scriptures), Dayenu, it would have been sufficient.

Ilu notan notan lonu,
Notan lonu et Yeshua
Notan lonu et Yeshua,
Dayenu! (sing chorus)

God has given us Yeshua the Messiah, and he is sufficient!

Lashanah Haba'ah bi Yerushalayim, final measures

G7

Cm